GAZETTEER

OF THE

LAHORE DISTRICT.

1883-4.

Compiled and Published under the authority of the
PUNJAB GOVERNMENT.

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PREFACE.

period fixed by the Punjab Government for the compilation zetteer of the Province being limited to twelve months, r has not been able to prepare any original matter for the ork; and his duties have been confined to throwing the xisting material into shape, supplementing it as far as by contributions obtained from district officers, passing hrough the press, circulating it for revision, altering it ance with the corrections and suggestions of revising nd printing and issuing the final edition.

material available in print for the *Gazetteer* of this district of the Settlement Reports, and a draft *Gazetteer*, compil 870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. certain points have been supplied by district officers; racken has compiled some very excellent descriptions; andbook by Messrs. Thornton and Kipling, and the report nsus of 1881 have been utilised. Of the present volume, of Chapter V (General Administration), and the whole r VI (Towns), have been for the most part supplied by racken; Section A of Chapter III (Statistics of Population) taken from the Census Report; while here and there pasve been extracted from Mr. Cunningham's compilation eferred to. But, with these exceptions, the great mass of has been taken almost, if not quite verbally, from der's Settlement Report of the district.

report in question was written in 1870, and affords inadequate material for an account of the district as it at ands. No better or fuller material, however, was either or procurable within the time allowed. But when the gain comes under settlement, a second and more complete f this *Gazetteer* will be prepared; and meanwhile the dition will serve the useful purpose of collecting and

publishing in a systematic form, information which had
scattered, and in part unpublished.

The draft edition of this *Gazetteer* has been r
Colonels Beadon and Harcourt, and Messrs. Stogdon a
Clark, and by the Irrigation Department so far as regards
of the district. The Deputy Commissioner is responsib
spelling of vernacular names, which has been fixed thro
him in accordance with the prescribed system of translit

The final edition, though compiled by the Editor,
prepared for and passed through the press by Mr. Stack.

THE

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Table No. 1 showing LEADING STATISTICS.

1	2	3	4	5	6
DETAILS.	DISTRICT.	DETAIL OF TAHSILS.			
		Lahore.	Chúnián.	Kasúr.	Sharakpur.
Total square miles (1881)	3,648	740	1,227	794	887
Cultivated square miles (1878)	1,821	487	570	551	213
Culturable square miles (1878)	1,268	135	558	178	397
Irrigated square miles (1878)	699	193	154	206	146
Average square miles under crops (1877 to 1881)	1,401	396	325	537	143
Annual rainfall in inches (1866 to 1882)	18·6	18·6	15·5	15·2	12·4
No. of inhabited towns and villages (1881)	1,486	376	393	338	379
Total population (1881)	924,106	370,796	202,061	229,798	121,451
Rural population (1881)	719,553	221,427	191,022	190,248	116,856
Urban population (1881)	204,553	149,369	11,039	39,550	4,595
Total population per square mile (1881)	253	501	165	289	137
Rural population per square mile (1881)	197	299	156	239	132
Hindus (1881)	193,319	91,379	42,787	42,160	16,993
Sikhs (1881)	125,591	40,144	30,101	48,136	7,210
Jains (1881)	970	228	71	671	....
Musalmáns (1881)	599,477	234,500	128,905	138,828	97,244
Average annual Land Revenue (1877 to 1881) *	674,141	187,462	173,467	197,310	115,902
Average annual gross revenue (1877 to 1881) †	1,101,415	..	...	...	...

* Fixed, fluctuating, and Miscellaneous. † Land, Tribute, Local Rates, Excise, and Stamps.

LAHORE.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

THE Lahore district is the central one of the three districts of the Lahore division, and lies between north latitude 30° 37′ and 31° 54′, and east longitude 73° 40′ and 75° 1′. It may be described as an irregular square, its south-eastern border resting on the Sutlej, and its sides running north-west, at right angles to that river, across the Bári Doáb and Rávi river into the Rachna Doáb. Its north-western border runs parallel to the Rávi, at a mean distance of 23 miles from its right bank. The extreme length of the district from north to south is about 65 miles, and its greatest breadth from east to west 75 miles. It is bounded on the north-west by the district of Gujránwála, on the north-east by that of Amritsar, on the south-east by the Sutlej river, which divides it from the Ferozepore district, and on the south-west by the district of Montgomery. It is divided into four *tahsíls*, of which that of Sharakpur includes the trans-Rávi portion of the district, and that of Chúnián the south-western half of the inter-riverain tract. The north-eastern half is divided between the Lahore *tahsíl*, which lies along the Rávi, and the Kasúr *tahsíl*, which lies along the Sutlej.

Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. I on the opposite page. The district contains two towns of more than 10,000 souls, as follows:—

Lahore	149,369
Kasúr	17,336

The administrative headquarters are situated at the city of Lahore, which lies on the Rávi, some 23 miles from the north-eastern border of the district. Lahore stands 11th in order of area and 3rd in order of population among the 32 districts of the province, comprising 3·42 per cent. of the total area, 4·91 per cent. of the total population, and 8·38 per cent. of the urban population of British territory.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Town.	N. Latitude.	E. Longitude.	Feet above sea-level.
Lahore ...	31° 34′	74° 21′	706
Chúnián ...	30° 58′	74° 1′	650*
Kasúr ...	31° 7′	74° 31′	674
Sharakpur ...	31° 28′	74° 8′	650*

Physical Features.

The surface of the district, in the main level throughout, is diversified by tracts of different degrees

* Approximate.

Chapter I, A.

Descriptive.

Physical Features.

of fertility, which run in almost parallel lines, following the direction of the rivers Beas, Rávi and Degh. The latter is a stream that runs parallel with the Rávi through the trans-Rávi portion of the district. The valleys of these three rivers, and the dorsal ridges between them, constitute the principal physical features of the district. Between the Sutlej and the Rávi lies a high upland, broad and fairly cultivated towards the north, but contracting towards the south, and becoming, as it contracts, more and more desert, until at last it assumes the appearance of a barren steppe, covered with low bushes giving forage to camels, and, in favourable seasons, with long grass, much prized as pasturage for cattle. The inhabited villages here are few and far between, but there are everywhere to be seen the remains of tanks and wells, mounds of crumbling masonry, and the traces of old forts, speaking unmistakeably of a time of past prosperity. This tract is the celebrated Májha, the home of the Sikh faith. It is also called towards the south Nakká, meaning "border," and, in distinction from the low alluvial land on the rivers banks, *utár*. The southern boundary of the Májha is a high bank which runs nearly due east and west from the Sutlej at the eastern corner of the district, a few miles below the confluence of the Beas and Sutlej, and gradually diverges from the bed of the latter river. Beyond it to the south, at a level of some 40 feet below the Májha, a triangular tract stretches away to the Sutlej, increasing in breadth towards the south and west, in proportion as the Májha decreases, until at the western boundary of the district it measures some 34 miles in breadth. An ancient bed of the Beas, to which further allusion will be made hereafter, is clearly traceable at a short distance below the high bank of the Májha. This tract is locally known as *hithár* in distinction from *utár*.

The valley of the Rávi is narrow, the tract influenced by the river being not more than from two to three miles in breadth; and beyond the river, the country is for the most part waste or jungle, fringed on the south-east by a narrow strip of river cultivation, and dotted occasionally with villages of comparatively recent origin along the banks of the Degh, which runs in an intermittent manner, parallel to the Rávi at the mean distance from it of 11 miles.

The district, except on the banks of rivers and in the canal tract, is sadly wanting in fertility; but it appears that water is of the greatest necessity. Wherever wells can be sunk, or where water has been obtained from canals or other artificial sources, the outturn of the crops is by no means inferior to that of the surrounding districts, though not, of course, equal to that of the more highly-favoured districts of Siálkot, Hoshiárpur or Jullundur. Much of the central portion of the Bári Doáb uplands has been hitherto reserved for grazing purposes; the crop of grass raised on this land, with average rains, is very superior and much valued as strengthening fodder for cattle. Hitherto these uplands, save where irrigated by the Bári Doáb canal, have been looked on as the poorest tracts in the district, as being sparsely populated, and without the means of obtaining even good drinking water for man or beast.

Chapter I, A.

Descriptive.

The Rávi.

The Rávi is the smallest of the five rivers of the Punjab, and, from the narrowness of its channel and its numerous windings, is the least useful of them all for navigable purposes. Its name is a corruption of *Irávati*, the name in Puranic mythology of Indra's elephant, and is recognisable through its more archaic form in the *Hyarotis* of Strabo, the *Hydraotes* of Arrian, the *Adris* of Ptolemy, the *Rhuadis* of Pliny, and the *Ráid* of Masúdi, the Arabian Geographer.* The Rávi enters the district from Amritsar, by the village of Aichogil, and leaves it on the borders of Montgomery close to a village called Alpa Kalán. It runs throughout the whole length of the district, passing within a mile of the city of Lahore. In its course, it throws out several branches, which soon, however, join the parent stream again. The principal of these are at Lakhodhair and near the city of Lahore. The floods of the Rávi fertilize little more than a mile on either side, and have been considerably reduced since the construction of the Bári Doáb canal, to the great loss of several villages, dependent on these floods for the means of irrigation. Its bed, though very tortuous, holds, in the main, a course due south-west. The navigation is difficult, and since the extension of railways the grain traffic on the river has almost ceased. Deodár timber, floated in rafts down from the Chambá forests, only reaches Lahore in the highest floods. A bridge of boats crosses the Rávi on the Lahore and Peshávar road, and local communications are amply provided for by the establishment of minor ferries. The bridge of boats remains standing throughout the year. In the cold season the velocity of the stream is about three miles an hour. Its bed is a mixture of sand and clay.

The Sutlej.

The Sutlej runs to the south, having been joined just above the confines of the district by the Beas. The two rivers now flow on under one name, that of the Sutlej, until they empty themselves into the Indus. It has not, however, been always thus. One of the Settlement Officers of the district, Mr. (now Sir Robert) Egerton, writes as follows :—

"In the low land which lies between the high bank of the Májha and the Sutlej, the old bed of the Beas is situated. This follows closely the high bank of the Májha and runs immediately beneath it through the *parganahs* of Kasúr and Chúnián. This old channel is also traceable in the Mooltan district, and there is no doubt that the Sutlej and Beas flowed separately formerly, either to the Indus or to within a short distance of it. The villagers in the Chúnián district state that the Beas finally ceased to flow in its old bed in Sambat 1807 (corresponding with A. D. 1750), and that the cessation was gradual, and not sudden. This story is borne out by the appearance of the bed, which has evidently been subjected to the action of a very gentle stream. They attribute the stoppage to the influence of a Sikh Gurú named Harji Mehrbán, who cursed the river for throwing down his Derá or sacred abode. The Derá is still in existence on the bank of the old bed of the Beas near Chúnián, though it is now in a ruined condition. The descendant of the Gurú lives beyond the

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* In one of the extracts from the Puránas given by Wildford in his "Sacred Isles of the West" (*Asiatic Researches*, Vol. VIII), Rávi appears not as the name of a river, but of a tribe; and it is remarkable that at the present time there are tribes in the Montgomery district who call themselves "the great Rávi."

Chapter I, A.

Descriptive.

The Sutlej.

Sutlej, at a place called Gurú Harsahai, and still has a *jágír* in the Chúnián district. I think it probable that the date given for the stoppage of the flow of the Beas is correct."*

The towns of Kasúr and Chúnián, as well as many large old villages, are built upon the edge of the bank, which in former years must have been washed by the river floods. The volume of the Sutlej is considerably greater than that of the Ráví, and its fall more rapid. The velocity of the current during the cold weather is about five miles an hour. There has hitherto been a good deal of navigation from Ferozepore downwards; but the railways have absorbed most of this traffic. Steamers have occasionally ascended as high as Ferozepore (about half-way up the Lahore district), but only in the floods. The valley of the Sutlej is of considerable width, and the floods are of benefit to a wide margin; but the losses by abrasion are also much greater and of a more shifting character than those of the Ráví. The nature of the bed is the same as that of the Ráví, a mixture of sand and clay. The river is crossed by a bridge of boats at Gandá Singhwálá on the Lahore and Ferozepore road. There are also minor ferries.† The bridge is removed on account of the floods, from the middle of May till the middle of October; and now that the railway has been extended from Nanind to Gandá Singhwála a steam ferry plies during the floods.

The Degh.

The river Degh rises in the Jummoo hills. In the Hindu Shástars it is called Deoka. After passing through the Zafarwál and Pasrúr *tahsíls* of Siálkot, it flows through a curious old bridge on the Bádsháhi road known as *Sháh Daulah ki pul* and enters this district at the village of Tappiálá. From here it branches off into two portions; one portion goes by the large village of Kót Pindi Dás, and the other by Kuthiála and Khánpur. The latter branch is called the *Choti Degh*. They aagin join near the village of Dhenga, and pass on into the Montgomery district, and eventually fall into the Ráví. Near the village of Kála Shah Kákú on the Lahore and Pesháwar road, the Degh is known by the name of the Bághbachá or "young tiger," a designation said to be given it because so many lives were lost in the ford near the village of Kót Pindi, but in reality connected with an event in the life of Gautama Buddha (see *Arch. Survey Reports*, II, 203-205; XIV, 48-53; *Ancient Geog. of India*, 195-197). At Pindi Dás and Hadiálá there are bridges over the stream, which were built by Sháh Jahán and Jahángir. An income of some Rs. 3,000 a year is obtained by leasing the right to fish in this river. The Chatráng, Nágwa, Reshidwah, and Chándpur are all branches from this stream. The two first mentioned are branches of considerable importance. At Kuthiála, on the Degh, there is a much frequented bathing-place (*ghát*), known under the name of *Sri Rám Chand ki Pauri*, at which a local fair is annually held. The Degh is most uncertain in its supply of water, being principally dependent upon the fall of rain in the hills. At times, however, it comes down with great rapidity and its waters overflow the country for miles on either side. In the

* The bed of the Beas is also traceable in Montgomery. See the Gazetteer of that district.

† For a detail of these see Chapter IV, Section B.

The Degh.

hot weather it is nearly, but very rarely, quite dry. Above the village of Uderi the water has to be raised for purposes of irrigation by *jhalárs* or Persian wheels; but below it irrigation can be effected by the natural flow of the water. The deposit left by the floods is rich, and the best rice in the district is grown on lands which they have submerged. Upwards of 100 villages in the Lahore district irrigate from the Degh, and the rules which regulate their rights in its water are given in Appendix No. I. to Mr. Saunder's Settlement Report.

Drainage Lines of the Májha.

The highland of the Bári Doáb is intersected by drainage lines called in the vernacular *rohi*; these are merely depressions in the surface of the country in which the rain water collects and lies longer than in other places, but does not, except in very violent rains, ever become a running stream, and then only for a few hours. The principal of these drainage lines are, the Hudiára *nála*, which enters the district at the village of that name on the Amritsar boundary, and passes in a tortuous course to the village of Hallá, on the Mooltán road, on the south-west boundary, where it sinks into the lowland of the Rávi. The Kaúr *nála*, which enters the district near the village of Sur Singh, on the Amritsar boundary, and runs into the low ground near Kasúr. This is the most important of all the drainage lines, and is not unfrequently filled with water. It is the same line which passes through Batála, in the Gurdáspur district, and Manúwála and Tarn Táran, in the Amritsar district. Thirdly, the Patti *nála*, which enters the district at the town of that name, and falls into the lowland of the Sutlej near Subráon. The direction of some of these lines of drainage has in a few places been slightly diverted by the embankments of the Bári Doáb Canal and the railway. All along their course, wells are sunk and sweet water is found, though it may be that a mile on either side the water is perfectly brackish and unfit even for agricultural purposes.

The Bári Doáb Canal.

The principal canal in this district is that of the Bári Doáb, which runs down the high backbone of the district. The main line enters the district near Badhána, and runs down to Wán Khára, in the Chúnián *tahsíl*, whence a permanent escape has been dug to the river Rávi at Alpa. The Lahore branch of the same canal enters at Wáhgeh, passes between Lahore and Meean Meer, and joins the river Rávi at Niáz Beg, a large village eight miles south-west of Lahore. Its length is 59½ miles. The Kasúr branch enters the district at Mughul, and ends at Algun Hardo; and the Subráon branch enters at Bhattan Bháni, and runs down to Bhágupur. The Bári Doáb Canal is described at length in the provincial volume of the *Gazetteer* series.

The Hasli Canal.

The Hasli Canal was constructed about two centuries ago by Ali Mardán Khán, in the reign of Sháh Jahán, for the purpose of providing water for the fountains and gardens of the Royal pleasure grounds at Shálimár, about five miles from Lahore. The more influential *sardárs* holding land along its course were allowed to irrigate their fields from its channels. It is now under the same management as the Bári Doáb Canal, of which it may be considered a branch.

Chapter I, A.

Descriptive.

Inundation Canals.

Besides the permanent canals already mentioned, there are three cuts from the Sutlej, called the "Upper Sutlej" inundation canals, which in flood time bring down a considerable volume of water, and are of great value to that part of the district included between the Sutlej and the high bank of the Májha. Flowing on into the Montgomery district, they irrigate a still larger area than is affected by them in Lahore.

This series comprises four canals, of which particulars are shown in the margin The last named lies wholly in the Montgomery disrict, and was constructed by a *zamíndár* after annexation. The Katorá is an old canal with a new head, which was constructed by the British Government and opened in 1870-71. Its head is near the village of Gandá Singhwála opposite Ferozepore.

No.	Name of Canal.	Length.	Breadth.	Depth of water.
		Miles.	Feet.	Feet.
1	Katorá ...	66	33½	3½
2	Khánwah ...	81	60	6
3	Upper Sohág ...	57	40	4
4	Lower Sohág ...	20	20	3

The Khánwah is the most important of the original inundation canals. It has been in existence for so many years that its origin is difficult to trace. There are different stories both as to its date and as to the person by whom it was constructed. Some state the original founder to have been Khán Khánán, one of the ministers attached to the court of the Mughal Emperor Akbar. Others say it was constructed by one Khán Bahádur. Nothing is known of the canal till A. D. 1811, in which year it is reported that the head was choked up by sand. A. D. 1812, Mahárája Kharak Singh directed his attention to it, and cleared it out, levying contributions from the neighbouring landholders. After a few more years the head was again silted up, and it was not again sufficiently repaired till 1843, when, under orders of Mahárája Sher Singh, Fakír Azíz-ud-dín took it in hand. The charge was borne on this occasion by the State, and since then all land irrigated from it has paid, half-yearly, a fee of 8 annas per acre. It was running at the date of annexation of the Punjáb as far as the old town of Dipálpur in the Montgomery district, and has since been extended 18 miles to the southward. It has three *rájbahás* constructed by the British Government, *viz.* :—

1. North Rájbahá	...	...	length 18 miles.
2. South do.	...	...	" 12 "
3. Baháwaldás	...	...	" 5 "

It has also a *rájbaha* at Probynábád in the Montgomery district, six miles long, which belongs to the stud farm. The head of this canal is near Mámokeh, in the Chúnián *tahsíl*. The whole management of this canal in former days was vested in the villages in the Lahore district, at the head of this canal, but since annexation it has been taken over by the Canal Department.

The Sohág has its head from the Sutlej in the village of Bhadrú, in the Chúnián *tahsíl*, from whence it flows on into the Montgomery district to Pákpattan, shortly beyond which place it is lost in the sand. It is dry except in the floods. A new head, five miles in length, was completed in 1871-72 to serve as an alternative one when the river gets in on the old head. In 1827 Sardár

Chapter I, A.

Descriptive.

Inundation Canals

Jovind Singh of Mokal, a large resident proprietor and *jágírdár*, combined the people to repair the canal. The work was done by forced labour. It is now under the management of the Canal Department. It has two *rájbahás* belonging to landholders, Bumman Sháh and Bába Khem Singh, the aggregate length of which is 16 miles.

The Irrigation Department returns are not available for each district separately, but the following table shows the net area irrigated by each canal for the last five years:—

Names of Canals.	1882-83.	1881-82.	1880-81.	1879-80.	1878-79
	Acres.	Acres.	Acres.	Acres.	Acres.
Katorá	16,466	19,510	13,472	15,145	17,574
Khánwah	48,368	70,559	45,441	44,969	67,237
Upper Soház	60,658	82,623	40,778	30,003	35,496
Lower Soház	4,310	6,886	3,110	2,461	1,176
Total	129,802	179,578	102,801	92,578	121,483

The following table shows the net area and percentage of each harvest for five years ;—

	1882-83.		1881-82.		1880-81.		1879-80.		1878-79.	
	Acres.	Percent-age.	Acres.	Percent-age.	Acres.	Percent-age.	Acres.	Percent-age.	Acres.	Percent-age.
Kharif ...	41,588	32·04	71,920	40·05	58,905	57·30	51,053	55·15	84,257	63·36
Rábi ...	88,214	67·96	107,658	59·95	43,896	42·70	41,525	44·85	48,704	36·64
Total assessed ...	129,802	...	179,578	...	102,801	...	92,578	...	132,961 *121,483	...

The figures for 1878-79 are gross, but the net is given below the gross total, and distinguished by an asterisk. The average water-rate in the Lahore district actually comes to somewhat more than Rs. 0·5, or in other words, a little over the fixed water-rate of 8 annas per acre. This is due to charges for unauthorized irrigation.

Rainfall, temperature, and climate.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB, while Table No. IV gives details of temperature for each of the last 14 years, as registered at head-quarters.

Year.	Tenths of an inch.
1862-63 ...	206
1863-64 ...	242
1864-65 ...	172
1865-66 ...	193

The distinguishing characteristic of the climate of Lahore, and indeed of the plains of the Punjáb generally, is the great difference

Chapter I, A.

Descriptive.

Rainfall, temperature, and climate.

between the maxima and minima of mean temperature at different seasons of the year and at different hours of the day. During the months of November, December, January and February the mornings are frequently frosty, and fires are desirable all day: the thermometer has been known to descend just before sunrise to 21° Fahr., and the mean temperature of these months indoors is from 50° to 60°. In January 1874, snow fell for a few minutes. During May and June burning hot winds scorch up the country, but are unfortunately so unsteady that the watered *tattí* which is so effectual for cooling houses in the provinces of Hindustán, is of little use in the plains of the Punjáb. The thermantidote supplies the place of the *tattí* to some extent, and is used by all who can afford it. During these months the mean temperature of the interior of a house not exposed to the air, but not artificially cooled, is from 90° to 98,° and the temperature of the outer air, at 10 o'clock at night in June, is known to have been as high as 105½°. The mean temperature of July is slightly reduced by the periodical rains, which, however, are neither constant nor regular in their fall, and in August and September they gradually cease. As the rains cease, the temperature again rises, and malaria produced by the action of the sun on the moistened earth causes a great deal of intermittent fever. About the 15th September the mornings and evenings begin to grow cooler, and by the 15th October the cool season begins. Thus from the middle of October to the middle of April the climate is temperate, and for the rest of the year tropical. In spite of these somewhat unfavourable conditions, the climate of Lahore is considered superior to that of most of the cities of India. The cold season is most invigorating, the spring very genial; and the great extremes of heat and cold, perhaps owing to the dryness of the atmosphere, are less prejudicial to health than might be supposed. The rainfall in the district is but small, and a large proportion of this rain falls in the cold season rather than in the periodical rains during July and August. In the more northerly part of the district the average rainfall is about 15 to 20 inches, while in the south and south-west it does not exceed 12 inches in the year. It is to be hoped that, as cultivation extends and vegetation increases, a larger rainfall will occur; already most of the intelligent agriculturists admit that rain is more frequent than it was during the Sikh rule.

Health and sanitation.

The most common diseases are those which occur in all malarious countries, *viz.*, malarious fevers—intermittent (quotidian, tertian, quartan, &c.) and remittent, enlargement of the spleen and general anæmia, diarrhœa and dysentery. Bronchitis and pneumonia are very common, and the latter is very fatal during the cold season. Ulcers and various forms of skin diseases are also common. In one part of the district—Sharakpur—goitre is very prevalent. From the statistics of deaths published by the Sanitary Commissioner it appears that the death-rate from fever has been greater in the district of Lahore than in the rest of the province during the three years ending in 1882. Only three deaths from cholera were re-

Health and sanitation.

corded in 1882 and fourteen in 1880 (taking the city of Lahore and district together). In 1881 there were 1,643 deaths from cholera, of which 772 occurred in the city, 329 in the suburbs of Lahore, and 542 in the rest of the district. The number of deaths from small-pox in the city of Lahore and the district for the past six years is shown in the margin.

Year.		City of Lahore.	District
1877	...	46	225
1878	...	513	2,921
1879	...	419	4,097
1880	...	7	164
1881	...	9	79
1882	...	507	122

In the cold season of 1881 a new system of vaccination was introduced into the province. A separate vaccine establishment was then allotted to each district, whereas formerly there was a provincial staff, which visited each district every three or four years. Under the present system the whole or almost the whole of each district will be vaccinated yearly. The attitude of the people of the Lahore district towards vaccination is most favourable, much more so than it is in the city of Lahore. In the district the work is done quietly, and it is believed efficiently and without any friction. It is different in the city of Lahore. The city people to a certain extent appreciate the benefits of vaccination, and most of them have little objection to have their children vaccinated. No caste or other prejudice appears to stand in the way; but the people generally, and the Hindús in particular, object emphatically to the transfer of lymph from their children to others. So much are they opposed to this that when the vesicles are ripe and the time comes for inspecting their children, they carry them off and lock their doors. The consequence is that the work in the city goes on slowly and with considerable friction, and that many of the children are not protected by vaccination, hence the large number of deaths in the city in 1882 compared with that of the district. To obtain the average number of deaths during the first, second and third four months of the year, the average for the last six years has been taken with the following result :—

1st four months	...	...	...	7,792	deaths.
2nd do.	...	...	...	7,965	"
3rd do.	...	...	...	12,555	"

In all six years the last four months were the most fatal, with the exception of 1879, when the deaths were as follows :—

1st four months	...	...	...	12,402
2nd do.	...	...	...	10,275
3rd do.	...	..	...	9,195

The explanation of this is no doubt that a destructive epidemic of fever, which began in the autumn of 1878, was extended into the middle of 1879. The most sickly months of the year are without doubt August, September and October, when malarious fevers are prevalent. The most fatal months are those of November, December and January. There is nothing special to be added on the subject of the sanitation of villages in the district, for in that respect

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Health and sanitation.

they are neither better nor worse than the villages of other districts in the province.

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, will be found in Chapter III, Section A for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial volume of the *Gazetteer* series, and also as a separate pamphlet.

Mineral products. *Kankar.*

The only mineral production that is found in this district of any value is *kankar* (a kind of limestone gravel), which is used for metalling roads, and the smaller particles of which are burnt for lime. This mineral is found in most parts of the district, but principally in the highlands. It is dug out at a depth varying from one foot to six feet, while the smaller particles are found on the surface of the soil in many places, and only require sweeping up for collection before being put into the kilns to be burnt down as lime.

Kallar. Rori.

This substance is swept up from old village s ites or other places of a like nature. Just before the sun rises in the morning, it is seen to glisten on the ground, and is immediately swept up and spread as a top-dressing over wheat crops, particularly where brackish water is used for irrigation. It is said to counteract the effect of bad water. Judging from its smell, ammonia is one of its principal ingredients. It continues to crop up year after year in the same spots, and is carted away to the fields.

Saltpetre.

Saltpetre is produced to some extent in this district. Licenses for its manufacture are given to any one applying for them, and the licensees make their own terms with the agriculturists for the erection of kilns in suitable places and for fuel. The soil is collected from the sites of old villages (*thehs*), and is boiled in water in large iron pans. After boiling, it is thrown into perforated wooden troughs, placed over earthen vessels imbedded in the ground. The drippings from the troughs congeal in the earthen vessels and become the saltpetre of commerce. In 1869, there were 29 furnaces at work in the district, producing 5,249 maunds, the value of which, at an average, rate of Rs. 3 per maund, amounted to Rs. 15,747; but in 1882-83 only 20 licenses were granted, and the

outturn was 525½ maunds, worth, at Rs. 3-10-0 per maund, Rs. 1,970-10-0.

Trees.

The trees of this district are very few and unimportant. The only trees indigenous appear to be the *kíkar* (*Acacia orientalis*), *siris* (*Acacia sirissa*), mulberry (*Morus Indica*), and, in a few places in alluvial soil, the palm tree. The *jand*, *wan*, *phuláhi*, *karíl*, and camel-thorn, are more properly shrubs, though the first three species sometimes grow big enough to be classed among trees. *Shísham*, *ámb* (mango), *bakain*, *amaltás*, *barna*, *pípal* and *bor* all require planting and tending for the first three or four years. The *shísham* is the wood most valued, but is not found of any large girth as yet. The wood is heavy and close grained, is much used for furniture, sometimes also for cart wheels and yokes. A full grown and matured tree will fetch from Rs. 40 to Rs. 70. *Kíkar* attains its full growth in about twelve years; it is a hard wood and not liable to split, but rather subject to decay, as insects attack it quickly. It is largely used for agricultural implements and charcoal. Its value is from Re. 1 to Rs. 15 per tree. *Ber* (*Zizyphus nummularia*) is a softer wood than *kíkar*, of a reddish colour. Not being easily affected by water, it is much used for Persian wheels, but is scarcely so valuable, however, as *kíkar*. *Dharek* or *bakáin* attains its full growth after ten or twelve years, after which it dies off; it is used as rafters for native houses, as the white ants do not attack it. *Siris* attains its full size in from twenty to thirty years; the wood is inferior, sometimes used for beams to houses; oil presses are made from it. Mulberry and *farás* are both inferior woods, and are principally used for sides to *chárpáis* (beds) and other miscellaneous uses. *Phuláhi* is used for agricultural implements. It is worth about Rs. 4 or 5 per tree. Hindús use the saplings for tooth brushes. *Barna* is a good shady tree, but the wood is of no value. The same may be said of the *pípal* or *bohr*, and mango. The *jand* is the best tree for fuel grown in the district. The roots of this tree are said to reach as far down as the tree has grown in height; the roots are very massive, and the weight of the undergrowth is often in excess of that of the growth above the ground. It is being fast exterminated, as it is slow of growth and scarcely repays artificial raising. It makes good charcoal. The principal wood used for buildings, houses, railway sleepers, &c., is *deodár* imported from the hills. The forest lands of the district are described in Chapter IV, and the Government *rakhs* or grazing lands in Chapter V.

Spontaneous vegetable produce.

The following are the chief spontaneous vegetable products of this district:—

Pilchi (*Tamarix Gallica*).—This grows on alluvial soils on the banks of the rivers Rávi and Sutlej; it is used by the *zamíndárs* for thatching their houses and stacks called *palla*; and *kahárs*, *mallás*, and others make baskets from the twigs. Traders pay the agriculturists from Rs. 5 to Rs. 10 for each boat-load, or one or two pice for a load taken away on a man's head. After it is cut, the

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Geology, Fauna and Flora.
Spontaneous Vegetable Produce.

land is planted with crops, but a fresh crop springs up the following year.

Dib.— This is a kind of rush, which grows on the banks of the rivers, and is used for matting.

Múnj.—This is a most useful plant; it grows on the banks of the rivers in sandy soil, particularly on the Sutlej. It is used in many ways. Mr. Saunders found several villages in the Kasúr *tahsíl* paying their Government revenue out of the cash proceeds of this plant alone; it grows in stumps, and is 10, 12, and 15 feet high; the land where it is produced is generally unculturable. All its different parts are used : 1*st*, the husk for thatching; 2*nd*, the inner stalk called *kána*, is a reed of some strength, and is used for *chiks*, stools, sofas, &c.; the top of the reed is called *thíli*, and is converted into *sirki*, which consists of fine reeds strung on thread, making an excellent moveable thatch, much used as coverings for carts. *Sirki*, if properly made, is water-tight. Of the *múnj* or leaves of the plant, rope is made; the *múnj* being pounded, splits into an excellent fibre much valued for its strength and because it does not rot easily in water. The *máls*, or ropes to which earthen pots in wells are attached to raise the water, are generally made from this material, and as they last much longer than other ropes, the *zamíndárs* set great value on this plant.

Panni or Khas.—This grows principally on the banks of the Degh; the root has a pleasant smell; it is dug out of the ground and sold for about Rs. 3 per maund; it is used extensively for *tattis*. There is a scent extracted from it, much used by natives. There is also a plant called *kewí*, very similar in character, found in the Májha, but it is not used, and cattle are allowed to eat it up.

Lána.—This is a plant from which *sajjí** is made. It is used for cleaning clothes, and is an ingredient of country soap. The best kinds of the plant do not grow in this district. It is found in some of the villages on the Degh and towards the south-west of the Chúnián *tahsíl* about Rúkanpura and Shabázkí.

Túmba.—This is a creeper like a melon, with a fruit like an orange; it is not cultivated, but grows in poor, saline land in the Májha; it is much used as a medicine for horses by native farriers, and is the colocynth of the European pharmacopœia.

Pílú.—This is the fruit or berry of a tree called *wán*; it grows in the Májha, and is said to be particularly good about Chúnián. It is of a purple colour; the natives eat seed and all, as it is sweet, but it has rather an offensive smell. During famines it has been of much assistance as a means of subsistence to poor people.

Dela or Pínjú.—This is the fruit of a tree called *karíl* (*Capparis aphylla*), which grows in the jungles of the Májha. It is

* Impure carbonate of soda.

plucked before it ripens, and is made into a pickle, which is largely consumed. If allowed to ripen, it becomes red, and has a sub-acid taste.

Spontaneous Vegetable Produce.

Kokan Ber.—This is a kind of wild plum, the produce of a tree sometimes called the *Kokan Ber;* on ripening, it is red, and, though sweet, has also an acid taste; it is much eaten, and some of the fruit on grafted trees is not much smaller than a small peach or plum. It is allowed to be eaten during a fast, hence its great value.

Sangri.—This is the fruit of the *jand* tree (*Prosopis spicigera*); it is very inferior to the plum, but is used as a vegetable, and is often kept dry for this purpose.

Kakaurá.—This is a creeper growing on *jand* and *karíl* trees; the fruit is bitterish, and is used as a vegetable.

Khúmb.—These are different kinds of mushrooms found in large quantities in this district, and much eaten by the people, who eat them fresh or dry, and sometimes pickle them.

Máín.—This is a small berry of a dark colour, which falls from the tamarisk tree, and is used as a dye of a brownish colour; it is also used as a mordant with *majít* (maddar) for obtaining a good red.

Gum.—Gum is found on the *kíkar* and *phuláhi* trees, but is not much collected in this district.

Lák.—Lac is collected from the *beᵣ* tree in some parts of the district, but not in any great quantities; it is used as a red dye or for sealing-wax.

Rang.—This is the bark of the *kíkar* tree. It is used for fermenting before distilling liquors; also for tanning.

Wild animals: sport.

The capabilities of the district in respect of sport are fair. Black buck, ravine deer, hares, black and grey partridges, and quails, are plentiful in all the *rakhs* and in the forest plantations, especially at Chánga Mánga. Quails are very plentiful all about Lahore when the spring crops are ripening. Wild pigs abound, especially along the Rávi, in the jungle near Kála on the Pesháwar road, trans-Rávi, and at Chánga Mánga. Sand-grouse are plentiful, more especially north of the Rávi and about Chúnián and Chánga Mánga. Ducks, geese, cranes, wading birds and pelicans are plentiful all along the Sutlej and its backwaters. Bustard are to be found in the Patti *nalla*, in the central portion of the district in the waste land between Ráivind and the Montgomery district; and north of the Rávi beyond Sharakpur. Wild pigeons abound, and frequent nearly every old building and dry well. Peafowl are plentiful along the banks of the Bári Doáb Canal main line and at Chánga Mánga. *Nílghái* and sometimes leopards are met with in the Chánga Mánga plantations. Wolves are not uncommon in the wilder parts of the district, in the Kasúr and Sharakpur *tahsíls* chiefly. Foxes, jackals and wild cats abound in the jungles.

Fishes.

On the next page is given a list of the fishes found in the district.

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Geology, Fauna and Flora.
Fishes.

Local Name.	Scientific Name.	Name of river in which to be found.	Remarks.
Mori	*Cirrhina Mrigala* :— Beavan's "Fresh Water Fish of India," p. 67 ... Day's "Fishes," p. 547, Vol. II.	Ravi ...	Eaten. Found all the year round,
Sher Mahi or Mahseer	*Barbus Mosal* :— Beavan's "Fresh Water Fish," p. 41 ... ... *Barbus Tor* :— Day's "Fishes," p. 564, Vol II.	do. ...	Eaten. Much liked by both Europeans and Natives. Found occasionally.
Katla, known also as "Thaila" ...	*Catla Buchanani* :— Beavan's "Fresh Water Fish," p. 80 ... ... Day's "Fishes," p. 553, Vol II.	do. ...	Good for eating.
Saul	*Ophiocephalus Marulius* ;— Beavan's "Fresh Water Fish," p. 177 ... ... Day's "Fishes," p. 363, Vol II.	do. ...	Found rarely.
Grai (called in Panjábi "Daula") ...	*Ophiocephalus punctatus* :— Beavan's "Fresh Water Fish," p. 176 ... ... Day's "Fishes," p. 367, Vol II.	do. ...	Found occasionally.
Sanghari	*Macrones Aor* :— Beavan's "Fresh Water Fish," p 163 ... ... Day's "Fishes," p. 444, Vol II.	do. ...	Scarce : Much esteemed by Natives. Panjábís especially. Europeans do not care for this fish.
‹ awalli (Goollah)	*Bola goha* :— Beavan's "Fresh Water Fish," p. 94 ... ... *Barilius bola* :— Day's "Fishes," p. 594, Vol II.	do. ...	Not good for eating. Prohibited among Shias; obtained always.
Pari	*Notopterus Kapirat* :— Beavan's "Fresh Water Fish," p. 122 ... Day's "Fishes," p. 653, Vol II.	do. ...	To be found during winter months.
Khaggah known as "Turkandi" ...	*Clarias Magur* :— Beavan's "Fresh Water Fish," p. 124 ... ... Day's "Fishes," p. 485, Vol II.	do. ...	Eaten by natives; disliked by Europeans.
Bachwa	*Eutropiichthys Vacha* :— Beavan's "Fresh Water Fish," p. 131 ... ... Day's "Fishes," p. 490, Vol II.	do. ...	Good eating.
Banam	(Cannot be identified)	do. ...	Described as of a black reddish colour and like a snake in appearance. Length 4 feet; one bone only.

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Reptiles and Saurians.

Snakes and scorpions are common. The cobra and karait are the most prevalent of the deadly kinds of snakes. The Sutlej and Rávi swarm with the *garial* or long-nosed alligator, and the *muggar* or snub-nosed alligator is also found in the former river.

The return of rewards paid for the destruction of wild animals shows that during the past five years 83 wolves and two other animals (not specified) and 1,245 snakes were killed. The deaths of 18 persons were caused by wild animals, and 354 by snake-bite in the same period.

CHAPTER II.

HISTORY.

Chapter II.

History.

Early history.

The history of the Lahore district is practically that of the Punjab. Of its condition previous to the Muhammadan invasions we know next to nothing, and such legends or notices in early writers as refer to the ancient city of Lahore will be found in Chapter VI. The following pages furnish a very brief outline of its political fortunes under the various dynasties which succeeded the downfall of the Hindu power in the Punjab. The antiquities of the district are discussed by General Cunningham in his Ancient Geography of India, pages 193 to 203, and in his Archælogical Survey Report, II, 202 to 205, and XIV, 47 to 53. A short notice of the history of Kasúr will be found in Chapter VI.

From the numerous ruins of old villages and deserted wells now found in the highlands of the district, there can be no doubt that at one time this district was a very highly cultivated and fertile part of the country. It is difficult to say to what period these prosperous signs may have belonged; but, considering the wars and dissensions that were constantly taking place in and near the political capital of Lahore, it may be presumed that this depopulation must have taken place during some of the Muhammadan conquests, most probably during that of Nádir Sháh, or of Ahmad Sháh Duráni. But it is probably not alone to these causes that this desertion can be ascribed, for we find that where wells and other signs of former fertility are to be traced, now the water is brackish and the land sterile. The recession of the Beas to the present bed of the Sutlej only occurred about 100 years ago. It has been supposed that this cause alone may have had the effect of turning the springs bitter, and this supposition is supported by the fact that in the neighbourhood of new canals the water of wells which were previously salt has become pure; it is most difficult otherwise to explain the fact, which is undoubted, that at the present moment the water, in these parts of the highlands where the remains of old wells still exist, is undrinkable by either man or beast.

List of Rulers and dynasties.

On the next page is a chronological list of the ruling powers at different periods from A. D. 1001 to A. D. 1754.

Thus the principal dynasties that have held ascendancy in these parts are :—

I.	Ghazni	from	1001	A. D.	to	1188	A. D.,	187	years.
II.	Ghorian	"	1188	"	"	1206	"	18	"
III.	Slave	"	1206	"	"	1288	"	82	"
IV.	Khilji	"	1288	"	"	1321	"	33	"
V.	Tughlak	"	1321	"	"	1398	"	77	"
VI.	Mughals	"	1398	"	"	1412	"	14	"
VII.	Saiyads	"	1413	"	"	1450	"	27	"
VIII.	Pathán	"	1450	"	"	1526	"	76	"
IX.	Mughals	"	1526	"	"	1540	"	14	"
X.	Pathán	"	1540	"	"	1553	"	13	"
XI.	Mughals	"	1553	"	"	1747	"	194	"
XII.	Duráni	"	1748	"	"	1761	"	13	"
XIII.	Sikh	"	1762	"	"	1848	"	86	"
XIV.	British	"	1849	"	"	1883	"	34	"

Year.	Name and Sovereign.	Dynasty.	Parentage.
1001 to 1032	Mahmúd	Ghazni ...	Son of Sabuktgin.
1032 „ 1040	Masúd	Do. ...	„ „ Mahmúd.
1040 „ 1049	Maudúd	Do. ...	„ „ Masúd.
1049 „ 1077	Abdul Rashid	Do. ...	„ „ Maudúd.
1077 „ 1098	Ibrahím	Do. ...	„ „ Masúd.
1098 „ 1114	Masúd	Do. ...	„ „ Ibrahím.
1114 „ 1117	Arslán Sháh	Do. ...	„ „ Masúd.
1117 „ 1152	Bahrám Sháh	Do. ...	„ „ Do.
1152 „ 1159	Khusrau Sháh	Do. ...	„ „ Bahrám Sháh.
1159 „ 1188	Khusrau Malik ...	Do. ...	„ „ Khusrau Sháh.
1188 „ 1206	Shahábdín	Gauri ...	Usurped the throne.
1206 „ 1210	Kutub Aibak	Slave of ...	
1210 „ 1210	Arám Sháh	......	Adopted son of Aibak, deposed.
1210 „ 1236	Shamsuddín	Balban ...	Altamash, son-in-law of Aibak, succeeded.
1236 „ 1237	Ruknuddín	......	Fíroz Shah, son of Shamsuddín.
1237 „ 1239	Razía Begam	......	Daughter of Altamash.
1239 „ 1241	Bahrám Sháh	......	Son of Shamsuddín.
1241 „ 1246	Alauddín Masúd ...	......	„ „ Ruknuddín.
1246 „ 1266	Násiruddín	......	Son of Shamsuddín.
1266 „ 1286	Ghiásuddín	Babbu ...	Adopted son of do.
1286 „ 1288	Kaikabád	......	Grandson of Ghiásuddín.
1288 „ 1296	Jaláluddín Fíroz ...	Khilji ...	Usurped the throne.
1296 „ 1316	Aláuddín	Do.	Nephew of Jaláluddín.
1316 „ 1317	Shaukatuddín Umar ...	Do.	Son of Aláuddín.
1317 „ 1321	Mubárik Sháh	Do.	Brother of Shahábuddín.
1321 „ 1325	Ghiázuddín or Ghiásuddín Malik	Tuglak ...	Conquered the throne.
1325 „ 1351	Alaf Khán	Do. ...	Son of Ghází.
1351 „ 1389	Fíroz Sháh	Do. ...	Nephew of Ghází.
1389 „ 1389	Tughlak Sháh	Do. ...	Grandson of Fíroz Sháh.
1389 „ 1392	Abúbakr	Do. ...	Son of do.
1392 „ 1394	Muhammad Sháh ...	Do. ...	„ „ do.
1394 „ 1394	Sikandar Sháh	Do. ...	„ „ Muhammad Sháh.
1394 „ 1398	Mahmúd Sháh	......	„ „ do.
1398 „ 1398	Timúr or Tamerlane ...	Mughal ...	Invaded India.
1398 „ 1421	Ghizin Khán	Saiyad ...	Made Emperor by Timúr.
1421 „ 1435	Mubárik Sháh	Do. ...	Son of Ghizin Khán.
1435 „ 1445	Muhammad Sháh ...	Do. ...	Grandson of do.
1445 „ 1450	Aláuddin Sháh	Do. ...	Son of Mahmúd Sháh.
1450 „ 1488	Bahlól	Lodi Pathán	Usurped the throne.
1488 „ 1517	Nizám Khán	Do. ...	Son of Bahlól.
1517 „ 1526	Ibráhím Sháh	Do. ...	„ „ Nizám Khán.
1526 „ 1530	Bábar Sháh	Mughal ...	Descendant of Timúr; conquered Delhi.
1530 „ 1540	Humáyún	Do. ...	Son of Bábar.
1540 „ 1545	Sher Sháh	Pathan ...	Usurped the throne.
1545 „ 1553	Salím Sháh	Do. ...	Son of Sher Sháh.
1553 „ 1553	Muhammad Sháh ...	Do. ...	Nephew of Sher Sháh.
1553 „ 1556	Humáyún	Mughal ...	Regained his throne.
1556 „ 1605	Akbar Sháh	Do. ...	Son of Humáyún.
1605 „ 1627	Jehángír Sháh	Do. ...	„ „ Akbar.
1627 „ 1658	Shah Jahán	Do. ...	„ „ Jehángír.
1658 „ 1707	Aurangzeb	Do. ..	„ „ Sháh Jehán.
1707 „ 1712	Shah Alam	Do. ...	„ „ Aurangzéb.
1712 „ 1713	Muhaiuddín or Jehándár ...	Do. ...	„ „ Sháh Alam.
1713 „ 1719	Farrukhser	Do. ...	Grandson of Azím-ul-shan.
1719 „ 1747	Muhammad Sháh ...	Do. ...	Son of do.
1747 „ 1754	Ahmad Sháh	Do. ...	„ „ Jehándár.

At the period of the first Muhammadan invasion in the latter part of the seventh century of our era, we find Lahore in possession of a Chauhán prince, of the family of Ajmer. In A.D. 682, according

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History.

Early struggles with Muhammadans.

to Ferishta, the Afgháns of Kermán and Pesháwar, who had, even at that early period, embraced the religion of the Prophet, wrested certain possessions from the Hindu prince. A war ensued, and in the space of five months seventy battles were fought, with varied success, until the Afgháns, having formed an alliance with the Gakkhars, a wild tribe inhabiting the Salt Range of the Punjab,* compelled the Rája to cede a portion of his territory. The next mention of Lahore is in the Rájputána chronicles, where the Bússas of Lahore, a Rájput tribe, are mentioned as rallying to the defence of Chittaur, when besieged by Musalmán forces in the beginning of the ninth century. At length, in A.D. 975, Sabuktagín, Governor of Khurásán, and father of the celebrated Mahmúd, advanced beyond the Indus. He was met by Jaipál, Rája of Lahore, whose dominion is said to have extended from Sarhind to Lamghán, and from Káshmír to Mooltan. By the advice of a prince of the Bháti tribe, the Rája formed an alliance with the Afgháns, and, with their aid, was enabled to withstand the first invasion. On his succession to the throne of Ghazni, Sabuktagín repeated his invasion. A battle ensued in the vicinity of Lamghán. The Rája was defeated, and made overtures for peace. His terms were accepted, and persons were sent, on the part of Sabuktagín, to take the balance of the stipulated ransom. On reaching Lahore, Jaipál proved faithless, and imprisoned those commissioned to receive the treasure. On learning intelligence of his perfidy, Sabuktagín, in the words of Ferishta, "like a foaming torrent, hastened towards Hindustán."

Another battle ensued, in which Jaipál was again vanquished, and he retreated, leaving the territory to the west of the Níláb, or Indus, in the hands of the invader. Chagrined at his double defeat, he performed the Hindu sacrifice of *Johár*,† or devotion, by burning himself to death outside the walls of his capital. The invader did not retain the conquest he had made, for in A.D. 1008, a confederation, headed by Anangpál,‡ son of Jaipál, again met the advancing army, now commanded by Mahmúd, son and successor of Sabuktagin, in the vicinity of Pesháwar. In the battle which ensued the naphtha balls of the Afghán army, according to a conjectural reading of Ferishta's text, spread dismay among the Hindú soldiery, who fled, suffering a great slaughter. Lahore was allowed to remain intact for thirteen years longer. Anangpál was succeeded by another Jaipál, called by Al Barúni, Narjanpál, while Mahmúd pushed his conquests into Hindustán. But in A.D. 1022, he suddenly marched down from Káshmír, seized Lahore without opposition, and gave it over to be plundered. Jaipál II fled helpless to Ajmer,

* Improbably supposed by Abbot to be the descendants of Greek settlers.

† The suicide of Calanus, the Indian, at Pasargadœ, and that of Zarmanochegas at Athens (Strabo, lib. xv., ch. I), are other instances of the performance of this rite. But we need not go back to antiquity for examples. Only a few years ago a peasant of the Kángra district, a leper, deliberately burnt himself to death. According to the official report, "one of his brothers handed him a light, and went away; a second brother watched the burning; and a third thought it a matter of such small interest that he went about his usual avocations."

‡ He is called by Ferishta *Anandpál*, but Anangpál has the authority of the Rájputána chronicles and the Puránas. *Anang* means "incorporeal," or unsubstantial hence Anangpál is translated by Tod "supporter of a desolate abode"—an ominous name for the monarch of a falling dynasty.

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Early struggles with Muhammadans.

and the Hindú principality of Lahore was extinguished for ever. A final effort was made by the Hindús in the reign of Maudúd, A. D. 1045, to recover their lost sovereignty; but after a fruitless siege of six months they retired without success; and thus, says Al Barúni, "the sovereignty of India became extinct, and no descendant remained to light a fire on the hearth." Lahore was left in charge of Malik Ayáz, a favourite of Mahmúd of Ghazni, whose name appears in many anecdotes of the sayings and doings of the Emperor. He is said to have built up the walls and fortress of Lahore miraculously, in a single night; and his tomb, by the *Taksál* or old mint, is still revered by Musalmáns as the burial place of the founder of Lahore.

Social and Political results attending the introduction of Muhammadanism.

From the above account it will be seen that the princes and people of Lahore played a prominent part in that long continued struggle between Muhammadanism and Hinduism which marks the introduction of the former into India. While Persia was vanquished in three successive battles, and Egypt and the north coast of Africa in less than fifty years, upwards of two centuries elapsed before Muhammadanism had established a footing across the Indus. The strong social action and reaction, which have taken place between the two religions in this part of India, may be traced to the fact that the establishment of Muhammadanism was thus gradual; and the comparative tolerancy of the earlier Muhammadan dynasties of India is perhaps referable to the same cause,*—the result of those long struggles in which Lahore was so conspicuous; for history shows that the steady resistance of a people to the religion and customs of their conquerors will, as was the case with the Moors in Spain, teach even bigots the necessity, or policy, of toleration. Even now the Muhammadan of the Punjab is perhaps less bigoted, and the Hindú less grossly superstitious than elsewhere; and it is remarkable that two of the boldest reformers India has produced, Golakhnáth and Nának, were natives of the Punjab.

Early Muhammadan period.

During the reigns of the first eight princes of the Ghaznivide dynasty, Lahore was governed by viceroys; but in the reign of Masaúd II (A. D. 1098—1114) the seat of Government was temporarily removed to Lahore, as, the Seljuks having deprived the house of Ghazni of most of its territory in Irán and Turán, the royal family were compelled to take refuge in their Indian possessions. Lahore was again made the seat of empire by Khusrau, the twelfth Ghaznivide Emperor, and would appear to have remained so until the fall of the dynasty, in A. D. 1186, and the establishment of the house of Ghor. The Ghaznivides, especially the later ones, seem to have been a tolerant race, and to have adopted a conciliatory policy towards their Hindú subjects; we find them employing troops of Hindu cavalry, and some of them even adopted on their coinage the titles and written character of the conquered race. Their popularity may further be inferred from the continual disturbances which arose at Lahore after their expulsion.

* See the remarks in Elphinstone's "History of India," book V., chapter I.

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Lahore during the Ghorian and Slave dynasties.

During the Ghorian and Slave dynasties, Lahore was the focus of conspiracies against the Government; indeed, it appears throughout the subsequent history of Muhammadan rule to have been the rendezvous of the Tartar, as opposed to the Afghán party. In A. D. 1241, Lahore was taken and plundered by the hordes of Changez Khán; and in A. D. 1286, Prince Muhammad, the accomplished son of Sultán Ghyás-ud-dín Balban, perished in an encounter with the Mughals on the banks of the Rávi, the poet Amír Khusrau being taken prisoner by his side.

The Khiljí and Tughlak dynasties.

During the Khiljí and Tughlak dynasties, Lahore is not prominent in the political history of the day. It was once plundered by the Gakkhars, and mention is made of Mughal colonists taking up their abode in the vicinity of the city, the place of their location being still known by the name of *Mughalpura*.

Invasion of Timúr.

The year 1397 is memorable as the date of the invasion of Timúr, the "firebrand of the universe." Lahore was taken by a detachment of his forces, and from the fact that Timúr did not plunder it in person, it may be inferred that the city was not then particularly rich. On his departure, Lahore was left in possession of Syad Khizr Khán, an Afghán noble, native of India, whom he appointed viceroy.

The Lodi dynasty.

From this period, the city was alternately in the hands of the Gakkhars and the ruling dynasty, until, in A. D. 1436, it was seized by Bahlol Khán Lodi, one of the Afghán chiefs, who rose to power on the overthrow of the Tughlak dynasty, and eventually became Emperor. In the reign of his grandson Sultán Ibrahím, Daulat Khán Lodi, the Afghán Governor of Lahore, revolted; and, Count Julian-like, invited to his aid the great Chagatái prince, Bábar, who had long meditated an invasion of Hindustán, which he claimed as the representative of Timúr.

Lahore taken by Bábar, A. D. 1524.

Bábar came, saw, and conquered. He was met by an Afghán army, composed of the supporters of Sultán Ibrahím, in the vicinity of Lahore; but it was speedily vanquished, and the victor, enraged at the opposition he had experienced, let loose his soldiery upon the city, which they plundered and partially burnt. Bábar did not remain long at Lahore, but, after a halt of only four days, marched on towards Delhi. He did not, however, get further than Sarhind on this occasion. Daulat Khán Lodi, who had invited him to Hindustán, being dissatisfied with his reward of a *jágír*, had already begun to intrigue against him. He, therefore, returned to Lahore, and having parcelled out the provinces he had conquered among his nobles went back to Kábul. The next year, Lahore was the hotbed of intrigues fomented by Daulat Khán, which it is unnecessary to detail, but the following year Bábar again appeared. An attempt was again made to oppose him at the Rávi, near Lahore; but the force melted away before it was attacked, and Bábar, without entering Lahore, passed on towards Hindustán. This was his last expedition, and it ended, A. D. 1526, in the decisive victory of Pánípat over the Afghán army, the capture of Delhi, and the foundation of the Mughal Empire.

The Mughal period.

The reigns of Humáyún, Akbar, Jehángír, Sháhjehán, and Aurangzeb, the successors of Bábar, may be considered the golden

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The Mughal period.

period of the history of Lahore. The city again became a place of royal residence; gardens, tombs, mosques, and pavilions sprang up in every direction; the population increased, suburbs arose until the city became, in the language of Abul-fazl, "the grand resort of people of all nations," and celebrated for its fine buildings and luxuriant gardens. To this day almost all that is architecturally beautiful at Lahore is referable to the period of the early Mughal Emperors.

Humáyún.

On the accession of Humáyún, the Punjáb, together with Kábul and Kandahár, became the *apanage* of Kámrán, Humáyún's younger brother, who seems to have given the first impulse to the architectural adornment of Lahore, by building a palace, with a garden extending from Naulakka to the river Rávi. During the struggle between Humáyún and Sher Khán, the Afghán usurper, Lahore served as the *place d'armes* of the Mughals, and, on the temporary expulsion of the former from the throne, narrowly escaped destruction. Sher Khán at one time meditated razing it to the ground, and transferring its inhabitants to Mánkot in the Siálkot range; and, on his death-bed, he lamented his not having done so as one of the errors of his life. The design was revived in the reign of his successor, but never carried into effect.*

Akbar.

After an exile of fourteen years, Humáyún returned in triumph to Lahore (A. D. 1554) and was received with every demonstration of joy by the inhabitants. After his death, at Delhi, A.D. 1556, and the accession of Akbar, the peace of Lahore was again disturbed by Hákim, the younger brother of Akbar, who descended from Kábul, of which province he was Governor, and seized Lahore in A.D. 1563. He was soon expelled. In 1581 he made another attempt, but the siege was raised by the advance of Akbar in person. From A.D. 1584 to A.D. 1598, Akbar apparently made Lahore his head-quarters, and undertook from thence the conquest of Kashmír and the operations against the Afghán tribes of the frontier. It was during his residence at Lahore that Akbar would appear to have developed to their greatest extent those principles of religious liberality for which he is so conspicuous. His Court was the resort of the learned of every creed, and the arena of religious disputations between conflicting sects.† It is related that the Emperor erected two buildings, outside the city, for the entertainment of devotees of every kind; one, called Khairpura, for Jews, Gabrs (or fire-worshippers) and Muhammadans; and another called Dharmpura, for Hindús. Weekly meetings were held for discussion, in which Bír Bal, Abul-faizí, Abul-fazl and other independent thinkers, took part. Alchemy,

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* If, as has been suggested, Mánkot was the same Madhokor, the capital of the Punjáb at the period of the Muhammadan invasion, the policy of the transfer is obvious. Sher Khán, though called a usurper, was the representative of the native or anti-foreigner party, and would, therefore, wish to conciliate the Hindús by re-transferring the seat of Government to the ancient capital of their native rulers.

† The *odium theologicum* thus excited led sometimes to fatal disputes. In one of them, Mullá Ahmad, a learned Shía, compiler of the "Tarikh-i-Alfi," was assassinated, in the streets of Lahore, by one Mirzá Fúlád. The murderer was sentenced to be bound alive to the leg of an elephant, "and thus," adds the Sunni narrator, "attained martyrdom."—See Sir H. Elliot's "Biographical Index of the Muhammadan Historians of India."

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Akbar.

fascination, and magic were also practised, according to one historian,* and the Emperor himself is said to have become an adept in the former art. In the same spirit of eclecticism, Akbar revived the old Persian festival in honour of the sun, and appointed Abul-fazl superintendent of fire-temples. A portion of the building, called Khairpura is still said to remain in the vicinity of Dáránagar, on the left of the road to Meean Meer † and there is a memento of the imperial partiality to sun-worship in an enamelled figure of the sun visible to this day, on the front wall of the palace. Tod notices a similar decoration at Udepur; "a huge painted sun of gypsum in high relief, with gilded rays, adorns the Hall of Audience."

The literary circle which followed the Imperial Court appears to have been peculiarly active during its sojourn at Lahore. It was here the voluminous history of Muhammadanism from the earliest period up to the thousandth year of the Hijrí era, compiled by order of the Emperor, was finished and revised; and it was here that the translation of the Mahábhárata and the Rája Tarangini into Persian—a work still unaccomplished as regards our own language —was undertaken. The list of poets and the divines who wrote and rhymed and occasionally fought within the walls of Lahore between A. D. 1584 and A. D. 1598, is too long to give here, but there is one among them who deserves special mention in a history of Lahore, namely, the historian Nizám-ud-dín Ahmad, the author of the Tabaqát Akbarí—the first historical work of which India forms exclusively the subject-matter. He died in A. D. 1594, and was buried in his garden at Lahore. The tomb of this *célebre*, to whom Ferishta owed so much in the compilation of his history, can no longer be traced; even his name and his work are but little known to the modern *literati* of Lahore. It is also worthy of remark that Akbar's able minister, Todar Mal, the best revenue officer perhaps the Mughal Government ever had, and the ideal of an Oriental financier, expired at Lahore.

Visit of the Portuguese Missionaries.

It was during this period that some Portuguese missionaries, at the express request of Akbar, proceeded from Goa to the Emperor's Court at Lahore. They arrived with sanguine hopes of Christianizing the country, and, in their journal, they describe Lahore as a "delightful city." On their arrival, they were taken to the imperial residence, situated "on an island in the river;" and, being introduced to the Emperor, presented him with a splendid image of the Virgin, which he received with the greatest admiration. But notwithstanding this good beginning their hopes were not realized, and they eventually returned to Goa. Akbar's successor, Jehángír, however, was more liberal than his father. He allowed some Portuguese Jesuits to establish a mission and build a church at Lahore, and even assigned stipends to the priests. But this liberality ceased after his death. Sháhjehán, a more strict Musalmán, withdrew the pensions and pulled down the church; but some traces of it

* Abd-ul-Qádir, author of the "Táríkh-i Badáúni."

† It is not improbable that there is an allusion to the practice of alchemy at Khairpura in the following passage in the inscription on the Tomb of Meean Meer, which is in the immediate vicinity of Dáránagar :—

The dust of whose portals is envied by the stone of the alchemist.

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still remained when Lahore was visited by the French traveller Thevenot, in A.D. 1665. A crucifix and a picture of the Virgin were even then observable on the gateways of the palace.*

Visit of the Portuguese Missionaries.

It was about this period also (A.D. 1584) that Lahore was visited by four of our countrymen, Messrs. Fitch, Newberry, Leedes, and Storey, members of the Turkey or Levant Company. The former left an account of his travels, but gives no detailed description of Lahore. In A.D. 1594, the Emperor Akbar quitted for ever the city associated with the brightest period of his reign; and until his decease was engaged in military operations in the Deccan—latterly, in an unnatural contest with his eldest son, Salím.

Jehángír.

The latter succeeded, in A. D. 1606, under the title of Jehángír. His reign commenced, as usual, with a rebellion, and Lahore felt the effects of it. Prince Khusrau, the eldest son of the Emperor, seized the suburbs of Lahore, and laid siege to the citadel. His army was quickly defeated by the imperial troops, and his adherents were punished with fearful severity. Seven hundred prisoners were impaled, in two rows leading from the gate of Lahore; and the prince was marched past them, in mock dignity, on an elephant, from Kámran's palace at Naulakka, where he had been temporarily placed, to the fort, where he was kept in close confinement in chains.

Guru Arjan Mal.

The celebrated Sikh Guru, Arjan Mal, the fourth successor of Nának and compiler of the *Adi Granth*, was somehow implicated in the rebellion; he was imprisoned, and his death, which occurred soon after, is attributed to the rigours of his confinement; though tradition asserts that, having obtained permission from his guards to bathe in the river Rávi, which flowed by his prison, he miraculously disappeared beneath the stream. However this may be, he is regarded by the Sikhs as their first martyr, and his death was one of the causes which changed them from a peaceable to a warlike sect, and instilled into their minds that bitter hatred of Muhammadans which stood us in such stead in 1857. His humble shrine† may still be seen between the Palace of Mughals and the Mausoleum of Ranjít Singh—a fitting locality for the memorial of him who was an unconscious cause of the downfall of the one and the elevation of the other.

Jehángír was fond of Lahore, though to one with any feeling the place would have been fraught with bitter associations. In A. D. 1622, he fixed his court here, and when he died, at Rájauri, in Kashmír,‡ A. D. 1627, it was his express wish that he should be buried at Lahore. He was interred, accordingly, in the garden of Núrjehán, his devoted though imperious wife; and, through her

* Among the enamelled fresco designs executed upon the northern front of the palace may still be seen the figures of two cherubs' heads, with wings, exactly like the representations of cherubs commons in ecclesiastical and scenic decorations in Europe. May not these have been copied from paintings belonging to the Jesuit church?

† A well, said to have been dug by him, may be seen in the vicinity of the golden mosque. Ranjit Singh built a *báoli* on the spot.

‡ The author of the *Iqbálnámah Jehángírí* states that his death was the result of a shock on the nervous system, brought on by having seen one of his attendants dashed to pieces by falling down a precipice in pursuit of a deer. This is not very credible in one who, in his own Memoirs, gloats over the atrocities committed at the commencement of his reign. Others attribute his death, with more probability, to asthma.

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Guru Arjan Mál.

exertions, the mausoleum at Sháhdara, one of the chief ornaments of Lahore, was erected to his memory. In the immediate vicinity is the tomb of Núrjehán herself, a humble imitation of that of Jehángír, as well as that of Asaf Khán, or Asaf Jáh, her brother, the historian,* soldier and *wazír*, and in the latter capacity, in common with his sister, a great opponent of English interests in the Court of Jehángír† at the period of Sir Thomas Roe's Embassy.

Sháhjehán.

On the death of Jehángír, Lahore was again (A. D. 1628) the scene of a struggle between rival claimants to the throne, which, as usual, terminated in the execution of the vanquished. On the one side was Shahryár, younger son of the late Emperor, supported by the once all-powerful Núrjehán, whose daughter by her former husband he had married; and on the other, Sháhjehán, supported by his father-in-law, Asaf Khán. Shahryár seized the treasury at Lahore, and proclaimed himself Emperor; but he and his adherents were speedily attacked aud defeated by the energetic Asaf Khán, and the prince himself, with the two sons of Jehángír's brother, Daniál was taken prisoner. The prince and his two cousins were put to death at Lahore, and Sháhjehán and his sons remained the sole direct representatives of the house of Timúr. Asáf Khán now enjoyed a position even more elevated than in the preceding reign, and retained it until A. D. 1632, when he failed in the siege of Bíjánpur, from which date he seems to have lost favour. Núrjehán survived until A. D. 1646, but her influence ceased for ever with the death of Shahryár. From that date she lived in seclusion, and devoted herself to the memory of her husband. She and a faithful female attendant are buried side by side in the tomb she had constructed during her lifetime.

Dárá Shikoh.

Between A. D. 1628 and 1657, Lahore enjoyed an interval of peace and prosperity under the munificent rule of Alí Mardán Khán, and Hakí Alí-ud-dín, who is more commonly known by his title of Wazír Khán; but during the struggles between the sons of Sháhjehán, which cast a cloud over the latter part of the reign of that Emperor, as if in retribution for the atrocities which attended its commencement, Lahore warmly espoused the cause of Dárá Shikoh, the eldest son and, according to our notions, the rightful heir to the throne. He had fixed his residence at Lahore, and gained great popularity by his engaging manners and generous disposition, and by the interest he took in the welfare of the city, which he improved by the construction of numerous *chauks* or market-places. He collected a history of all the holy men and conventual institutions of the place,‡ and had, as his spiritual adviser, the eminent Lahore saint, Meean Meer, who, if we may judge of the tenets of the master by those of the disciple, must have been a singularly liberal-minded Musalmán. When pursued by his brother, Aurangzeb, in A. D. 1658, at a time when his cause was almost

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* He composed a portion of the *Tárikh-i-alfi*.

† Until Sir Thomas Roe bribed him with a valuable pearl, after which "all went on well and smoothly."—*Elphinstone's "History of India."*

‡ The work is still extant, but shows no trace of the alleged heretical opinions of its author.

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Dárá Shikoh : Aurangzeb.

hopeless, Lahore supplied him with men and money; * and, when his wife died, during his hurried retreat to the western frontier, Lahore received her last remains. The disasters of his flight to Gujrát, the scene near Ahmadábád as the city closed its gates against him, his betrayal and cruel death, are matters beyond the scope of the present work, and the reader is referred for an account of them to the graphic pages of Bernier, or the more discriminating narrative of Elphinstone. His name is still held in affectionate remembrance at Lahore, and the costly *Bádsháhi* mosque erected at Lahore by Aurangzeb, a few years after this event, has ever been held in disrepute, because built from the "spoils of blood;" that is, from the proceeds of the confiscated estates of Dárá.† During the reign of Aurangzeb, Lahore had but little connection with the political events of the time, as the attention of the Emperor was chiefly directed to quelling the rising power of the Mahrattas in the Deccan, and the rebellion of the tribes of Rájputána.

Lahore after the death of Aurangzeb.

But from the death of Aurangzeb to the accession of Ranjít Singh, the fate of Lahore was singularly unfortunate. As the capital of an outlying province, it was naturally the first to suffer from the weakness of the decaying Mughal empire. Ruled over by governors inadequately supported, it became the *point d'appui* of Sikh insurrections, and, like a second Ariminum, the *iter ad bella* of every invader from the West. Almost immediately after the death of Aurangzeb, the Sikhs, who had been kept under subjection during his energetic rule, broke out into insurrection under a leader named Banda, and at length seriously threatened Lahore. The Emperor Bahádur Sháh, the son and successor of Aurangzeb (A. D. 1712) marched to Lahore, with a view of crushing the rebellion, but died before he could achieve any decisive success. One of the gateways of Lahore, the *Sháh Alami* Gateway,‡ was called after his name, and the fact furnishes some testimony to the popularity of this prince, whose toleration was a great contrast to the bigotry of his predecessor. It has been said, indeed, that "had Bahádur Sháh, and not Aurangzeb, succeeded Sháhjehán, the family of Timúr might have still sat on the throne of Delhi."

His death was followed by the usual contest among the sons; Azím-us-shán, a younger son, but more popular than the others, endeavoured to seize the throne and oust his elder brother, Jehándár. A conflict ensued between the brothers and their respective partizans outside the city walls; Azím-us-shán was driven from the field, and fled precipitately to the Rávi, which he endeavoured to cross upon an elephant. But the river being swollen and rapid, owing to the melting of the snows at its source in the Himálayas, he was swept away and drowned. But his death was not unavenged. Seven months afterwards, Jehándár was prostrate before Farrukhser, the son of Azím-us-shán, who had marched from

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* Among his adherents was Har Rái, the seventh Sikh Guru.

† The mosque was converted into a powder-magazine by Ranjít Singh, and has only lately been restored to the Muhammadans; but the boon is but little appreciated by them.

‡ It was formerly called the "Bherwála" Gateway.

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Lahore after the death of Aurangzeb.

Bengal with a large army, and by him was sternly put to death. The struggles between Jehándár and Farrukhser for the imperial throne, and the dissensions and intrigues in the court of the latter, encouraged the Sikhs to further excesses; they defeated the governor of Lahore in a pitched battle, and it became necessary for even the *fainéant* Farrukhser to take some measures for their repression. He appointed Abdul Samad Khán, a Turáni nobleman, and an officer of known vigour, to the viceroyship of Lahore; the new governor obtained a brilliant success over the rebels, and took Banda himself prisoner, whom he despatched to Delhi. Abdul Samad was succeeded in the viceroyship by his son Zikaríya Khán, under the title of Khán Bahádur, and for twenty-one years (A. D. 1717—1738) the Punjáb was peaceful. The weakness of the Court of Delhi raised the viceroy into a satrap, who, safe for a time in his palace at Begampura, viewed with complacency the failing powers of the house of Timúr and the rise of the Mahrattas.

Invasion of Nádir Sháh.

At length, in 1738, the citizens of Lahore heard with dismay of the approach of a new enemy from the west, led by the Turkománi warrior, Nádir Kúli Khán, who from his humble home by the fountain Margáb, in the vale of Azerbiján, issued forth the conqueror of Khurásán and Mashad, the lord of Persia and vanquisher of the house of Timúr. On the 18th November 1738, he crossed the Indus, passed rapidly without boat or raft, the Jhelum and Chenáb "rivers," writes his Secretary, Mirzá Mehdí—"furious as the ocean or as an arm of a destructive sea,"—and pushed on for Lahore. A faint show of resistance was made at Wazirábád, and again in the vicinity of Lahore, but to no purpose, and at length the invading army encamped in the Gardens of Shálamár. Zikaríya Khán, the viceroy, had no particular affection for the Court of Delhi, and was soon convinced that discretion is the better part of valour. He brought twenty *lákhs* of rupees and a vast array of elephants, and presented them before the throne of the invader; the result was that Zikaríya was confirmed in his Governorship, and Lahore, this time, escaped pillage. On the 29th December, the troops of Nádir Sháh quitted Lahore for Delhi.

The prostration of the Mughal emperor by the ensuing victory of Karnál and the sack of Delhi gave fresh courage to the Sikhs, who had been restrained during the vigorous rule of Abdul Samad and Zikaríya Khán; but the latter was now dead, and his son and successor Yahiya Khán was less fortunate. In 1746, a marauding band of Sikhs had collected at Eminábád, a locality associated with sacred recollections to their minds, for here is the shrine of *Rorí Sáhib*,* marking the spot where their Guru Nának, in performance of a vow of penance, knelt down and prayed upon the hard ground. Troops were sent by Yahiya Khán to disperse the Sikhs, who, inspired by the

* *Rori* means "hard ground" and the expression *Rorí Sáhib* is an instance of a habit, characteristic of oriental races, of personifying localities. Thus we have Amritsarji, *Darbár-Sáhib*, &c.; just as if an Englishman were to speak of "My Lord Parliament house." The Lahore district abounds in localities thus "canonized," as being associated with some act in the life of Nának,—*e. g. Nankánah Sáhib*, the place of his birth; *Bálkarirá Sáhib*, *bál*, a child, *karira*, play, the place where he spent his youth; *Milasthan-ji*. the place of cattle where he tended his herd; *Kyari Sáhib*, *kyara*, a cultivated bed where Nának cultivated.

Invasion of Nádir Sháh.

sanctity of the place, fell upon the detachment with fury and overpowered it. The news of this disaster exasperated the viceroy, who despatched another overwhelming force, under the command of Laghpat Rai, which succeeded in defeating the insurgents. Those who were taken prisoner were brought into Lahore, and executed on the north-east side of the city, then known as the horse-market, but since the period of Sikh rule by the name of *Shahíd Ganj*, or place of martyrs; and the spot of the execution is indicated by a shrine erected to the memory of Bhái Táru Singh, the chief martyr, who, though offered pardon if he would consent to part with his long hair, the outward badge of his faith, preferred death to apostasy.

Invasions of Ahmad Sháh.

Two years from this event, A. D. 1748, a more powerful enemy appeared before the walls of Lahore, in the person of Ahmad Sháh, the successor of Nádir Sháh, who had no sooner established himself on the throne than he marched an army into India. The viceroyship at Lahore was then a bone of contention between the two sons of Zikaríya Khán, Yahiya, and Sháh Nawáz Khán; while the Court of Delhi looked on, too weak or too indolent to interfere. To aid his cause Sháh Nawáz encouraged the advance of Ahmad, recollecting that his father had not fared ill at the hands of the western invader. Ahmad Sháh advanced; but his army was small, and Sháh Nawáz Khán, having prevailed over his brother, thought better of his treachery. He met the invading forces, was disastrously defeated under the walls of the city, and Ahmad took possession of Lahore.* The first invasion of Ahmad, having passed Lahore, met with a check in Sarhind, and the conqueror returned the way he came. Mír Mannú, son of the Delhi Wazír, who had distinguished himself in the battle, was appointed Governor of Lahore.

At the close of 1748, Ahmad again crossed the Indus, but the invasion was this time warded off, partly by the bold front assumed by Mír Mannú, at the banks of the Chenáb, and partly by diplomacy. The following year it was renewed with better success. The invader marched without opposition to Lahore, and halted a short distance from the suburb of Shahdara, where Mír Mannú had entrenched himself. He crossed the river, however, at a ford higher up, and proceeded to invest the city, his own camp being fixed in the vicinity of the Shálámár Gardens. For four months Mír Mannú made a good defence. At length, as provisions and forage began to fall short, he imprudently risked a general action. On the morning of the 12th April 1752, he marched out of his entrenchment, and took up a position near the village of Mahmúd Búti. A battle ensued which was sustained for some hours, with doubtful success on both sides, but at length the tide was turned by a charge of the Duráni horse, and Mír Mannú retired into the citadel.† The next morning, how-

* At the back of the Jáma Masjid, there is the tomb of one Sábir Sháh, who was put to death for advising the people to submit to Ahmad.

† The scene of the battle is marked by a large quadrangular tomb of masonry. This, say the neighbouring villagers, was erected by the last surviving son of Azíz Beg, a person of distinction in Mír Mannú's army, who with his five other sons, fell in the battle: the survivor, being unable to recognise the bodies of his father and brothers, to make sure, collected the bones of all those slain in the place where the fight was thickest and buried them in a large vault below the tomb. The plain around is still strewn with human bones.

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ever, finding further resistance hopeless, he repaired to the tent of the conqueror to make his submission, when the following dialogue is said to have taken place :—"How is it," said Ahmad Sháh, "that you have not, long ere this, come to do homage to your lord and master ?" "Because," replied Mír Mannú, "I had another master to serve." "And why," rejoined the Sháh ; "did not your master protect you in this hour of need ?" "Because," returned the other, "he knew that Mír Mannú would take care of himself." "And supposing," continued the Sháh, "you had been victorious ?" "I should have put you in an iron cage and sent you prisoner to Delhi," was the reply. "And now that I am victor, what," asked the Sháh, "do you expect at my hands ?" "If you are a tradesman," said Mír Mannú, "sell me ; if an executioner, put me to death ; but if you are a prince, be generous." The conqueror struck with admiration at the dauntless bearing of his youthful adversary, called him the Rustam of India, decorated him with a jewelled sword, and confirmed him in the post of Viceroy of the Punjab.*

But Mír Mannú did not long live to enjoy his newly-acquired title ; he died soon afterwards, A. D. 1752, leaving an infant son and a widow. The latter succeeded as guardian of her son, and for a time vainly endeavoured to keep upon good terms with the Courts of both Kábul and Delhi ; at length, however, her duplicity was discovered, and the Delhi vizier summarily put an end to her intrigues by having her seized in her own house and carried off a prisoner.† This violent act afforded the Duráni a pretext for a fourth invasion A. D. 1755-56). Lahore was occupied without opposition and placed under the conqueror's son Prince Timúr ; but an act of intolerance on his part, in defiling the sacred tank at Amritsar, roused the fury of the Sikhs, now a rapidly rising sect. Sikh horsemen swarmed round the city walls, and assumed so threatening an attitude, that Prince Timúr thought it prudent to retire, and Lahore, for the first time A. D. 1756—58, fell into the hands of the Sikhs. Their leader, Jassá Singh, a carpenter, at once assumed the prerogatives of sovereignty, and struck a coin, bearing the inscription, "Coined by the grace of the Khálsah." Their occupation this time, however, was short-lived ; they were expelled by a new enemy in the Mahrattas, under a chief named Rágoba, whom Adínah Bég Khán, the deputy of Mír Mannú, had invited to his assistance. With their help, he was installed on the viceregal throne (A. D. 1753) ; but he enjoyed his success only a few months. He died leaving a name still held in some respect as that of the last Mughal Governor of Lahore.‡

The success of the Mahrattas led to a fifth invasion by Ahmad Sháh (A. D. 1759), which resulted in their disastrous overthrow at

* His memory is held in great repute by Muhammadans, but detested by the Sikhs, whom he treated with great severity. He was buried near Shahíd Ganj, where the remains of his tomb may still be seen. In the reign of Sher Singh, the Sikhs, in a moment of religious frenzy, dismantled the building, dug out the remains of Mír Mannú, and scattered them to the winds.

† Bikhári Khán, who built the Soneri *Masjid*, or golden mosque, in the city of Lahore, was a favourite of this lady ; but having, in un unlucky hour, incurred her displeasure, was, by her orders, surrounded and beaten to death with shoes.

‡ He was buried at Gujránwála, where his tomb and garden may still be seen.

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Pánípat, A. D. 1761. One Buland Khán was made chief magistrate at Lahore; but the Government machinery was powerless, the Sikhs again assumed a formidable appearance, and they besieged his successor, Obeid Khán, in the fort of Lahore. A sixth descent of the Duráni scattered the Sikh forces, and inflicted on them a terrible slaughter, near Ludhiána. He returned by the way of Lahore, and left one Kábuli Mal governor, the country being ravaged by the Sikh horsemen. The successes of the Sikhs in Sarhind incited Ahmad Sháh to undertake his seventh invasion; but he retired, somewhat precipitately, without having effected his object. Kábuli Mal was ejected, and the Sikhs again became masters of Lahore. In 1767, Ahmad Sháh made his eighth and last invasion, but had to retire without success, harassed by the ever-present Sikh cavalry.

During thirty years following the final departure of Ahmad Sháh (A. D. 1767—97), the Sikhs were left to themselves, and increased in wealth and numbers. They gradually divided themselves into independent *misls*, or bands, under the command of hereditary chieftains, having a common place of meeting at Amritsar, which was to them what Delphi or Dodona was to the Hellenes, or the Farentine fountain to the tribes of Latium. Lahore, meanwhile, was portioned out amongst a triumvirate of Sikh chieftains, named, respectively, Gújar Singh, Lahná Singh, and Sobhá Singh who are spoken of to this day as the "Three Hákims." The first had his stronghold in a brick fort between Shálamár and Lahore, which still bears his name; Lahná Singh in the citadel; and Sobhá Singh in the garden of Zebinda Begam, which he turned into a fort, now known by the name of Nawákot.

Invasion of Sháh Zemán.

At length, A.D. 1797, the spell was again broken. Sháh Zemán, the successor of Timúr on the throne of Kábul, but known in after-times as the blind exile of Ludhiána and the brother of the unfortunate Sháh Shujah, made a new attempt to establish a Duráni empire from Kábul to the Ganges. His advance created the liveliest sensation not only in the Punjáb, but even in the Council Chamber at Calcutta. Governors-General wrote long minutes, augmented the native army, and laid the foundation of that chronic state of apprehension which ended in the expedition to Afghánistán. In the beginning of the cold season, Sháh Zemán appeared before Lahore, and the tall sheep-skin cap of the then youthful warrior is still recollected, as he rode upon a prancing steed on the plain fronting the palace. But his expedition was arrested by bad tidings from home, and he retired, after exacting a subsidy of thirty *lakhs* from the few wealthy merchants who still remained. The next year, it was renewed with no better success; but the event is interesting as being the first occasion on which Ranjít Singh, son of Mahá Singh, chief of the Súkhárchakíya *misl*, came prominently into notice, and made the first step towards obtaining the sovereignty of the Punjáb by securing from the retiring Duráni Emperor a formal grant of the chiefship of Lahore. The history of Lahore is henceforth merged in the history of its great ruler Mahárája Ranjít Singh, the events of whose life are fully detailed in the now familiar pages of Murray, Cunningham, and the "History of

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the Punjáb." From this period, therefore, it is not proposed to give more than a brief *résume* of events.

In 1799 Ranjít Singh became master of Lahore, which was then in possession of *Sardár* Chet Singh, the son of the triumvir Lahná Singh, after a short contest, in which Ranjít Singh was aided by the treachery of the leading men. In 1801, Ranjít Singh assumed the title of *Sarkár,* established a mint, and commenced his career as a sovereign. In 1802, he obtained the celebrated gun *Zamzamah,* a huge piece which Ahmad Sháh had used in the battle of Pánípat, but had left behind at Lahore, as too unwieldy to take back to Kábul. The gun had hitherto been in possession of the most powerful of the *misls,* the Bhangís of Amritsar, and came to be regarded as the talisman of Sikh empire. Hence its capture by Ranjít Singh added greatly to his prestige. From this period, the tide of success flowed on apace ; Jhang, Kasúr, Pathánkot, Siálkot, Gujrát, felt the power of his arms, and the chiefs of Mooltan, Jullundur, and Kasauli, were glad to ward off an attack by timely snbmission, and acknowledgment of Ranjít Singh as lord paramount. In 1812, he became possessed of the person of Sháh Shuja, and of the gem *Koh-i-Núr ;* effectually opposed the hitherto irresistible progress of Afghán invaders, and re-occupied the fort of Attock. In 1814 he suffered his first reverse, in an attempt to conquer Kashmír ; but he so far succeeded as to obtain from the governor a formal recognition of the paramount authority of the Lahore *Darbár.* In 1818, Mooltan was besieged and taken by his forces, and the province annexed to the empire of the Mahárája. In 1819, Kashmír was at length conquered. This was followed by the annexation of the Derajat, or tract of country between the Indus and the Sulemán range ; and Peshάwar was captured in 1823.

Ranjít Singh died in 1839, lord of the Punjáb from the Sulemán range to the Sutlej, and from Kashmír to beyond Mooltan, an empire little less in extent than that of Jaipál, having a regular army and three hundred pieces of artillery. But the Hindú supremacy, revived by him, was hollow and unsubstantial. It was based, not upon a national movement, but upon the military ardour of a religious sect whose action he united by the force of his personal character. Hence, like other empires which have been similarly constructed, it was destined to perish *mole suo.* Its foundation being thus unstable, with no leading principle to give it coherence,—for the consolidating system of its founder had destroyed the bond of union which once existed in the yearly *Gurumata,* or assemblage of Sikh chieftains at the Sacred tank, without even the prestige of antiquity,—the moment the directing power was weakened, the fabric of Government fell to pieces, and the very source of its strength, the large, well-disciplined, army became the immediate cause of its destruction.

Successors of Ranjít Singh.

As might be expected, it is difficult, as it is useless, to attempt to analyse the motives which influenced the several actors in the political drama which followed the decease of Ranjít Singh ; indeed what is most remarkable in it is the almost total absence of anything like a political faction. There was, to a certain extent, what

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may be called a Dogra party, composed of the Jummoo family who had risen into importance in the later years of the Maháraja, with their adherents; and the Khálsa party, represented by the Sindhánwálias, who were related to the family of Ranjít Singh. But neither of these parties dreamt of such a thing as the public good. Personal or family considerations and *zanána* intrigues were the mainspring of their public acts, and their first object was to curry favour with the army.

Under Ranjít Síngh the principal Síkh feudatories in the Lahore district were Mít Singh of Badháná, Jai Singh of Manihál near Patti, and Gyan Singh of Bahrwál. The history of Kasúr is distinct from that of the remainder of the district, and is related in Chapter VI.

The successors of Ranjít Singh threw themselves alternately into the hands of the one party or the other, as it suited their interest or caprice, and it thereupon became the object of the party out of favour to get rid of their obnoxious rivals. The first act in the drama was the murder of Chet Singh, a minion of the imbecile Kharak Singh, Ranjít Singh's successor.* This was done in pursuance of a concerted design between Nau Nihál Singh, the heir apparent, and the Jummoo party; but no sooner had the object been attained than Nau Nihál turned against his friends.

Kharak Singh died in 1840. Nau Nihál Singh, who, there is reason to believe, had hastened his father's death by poison, was the same day killed by the fall of a portion of an archway,† as he was proceeding on foot from witnessing the cremation of his father's remains. The ashes of father and son rest side by side beneath two small domes to the left of the Mausoleum of Ranjít Singh.

The death of Nau Nihál Singh, was followed by a struggle between the mother of the deceased prince, in concert with the Sindhánwália party and Sher Singh, a disowned son of Ranjít Singh, aided by Dhyán Singh, the Jummoo prince and favourite of Ranjít Singh. The *soi-disant* queen-regent was aided, strange to say, by Guláb Singh,‡

* He was murdered whilst sleeping in the verandah in front of the *Takht* or throne in the fort from which the Mughal Emperors administered justice.

† The archway was close by the tomb of Ranjít Singh, and led, through another archway, into the Hazúri Bágh; it has since been pulled down. Nau Nihál Singh was a young prince of great vigour and activity, and had been virtually ruler during the last six months of his father's life. He has been called the Hotspur of the Punjáb. The fall of the archway was of course attributed by some to design, and Guláb Singh has been denounced as the author. But the proof is confined to the bare assertions of some of the Sikh courtiers, and to the fact that some endeavours were made to conceal, at first, the amount of injury sustained by the prince. On the other hand it is not explained by what delicate mechanism the fall of a portion of the archway should be timed to a second, and until this is explained, the assertion must appear incredible, while the accusation of Gúlab Singh is inconsistent with the fact that his own son was one of the victims.

‡ This conduct of Guláb Singh is usually attributed to deep design; he is supposed to have made a show of resistance, in concert with Dhyán Singh, in order to obtain sufficient influence with the queen-mother to induce her to surrender. But Sir George Clerk, whose position and knowledge of the parties give the greatest weight to his opinion, considers that Guláb Singh's conduct was not designed, but that being a guest of the queen-mother at the time, he was simply acting in accordance with the Rájpút laws of hospitality, in fighting for the protection of his hostess.

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the brother of Dhyán Singh, held the fort, and it became necessary for Sher Singh to besiege them. The siege lasted four days, from the 14th to the 18th of January 1841. The main attacks of the besiegers were made from the Hazúri Bágh, where Sher Singh took up his position, in the then unfinished marble pavilion,* in front of the massive gateway of Akbar. Twelve cannons were directed against the fort walls, and *zambúrahs*, or light guns used in the mountain warfare of Kashmír, were placed on the tops of the minarets of the Great Mosque of Aurangzeb, which overlook the fort. The bombardment resulted in the submission of the queen and her party, and the coronation of Sher Singh.

Sher Singh in his turn fell a victim to a coalition between the Sindhánwálias and the Dogra chiefs. On the 15th September 1843 he was assassinated by Ajít Singh, the Sindhánwália Chief, while inspecting levies at a country seat, called Sháh Baláwal; and its marble lattice window still bears, it is said, the impress of the bullet which passed through his heart.† Having succeeded in their attempt, the Sindhánwálias forthwith turned their hands against their late ally, Rája Dhyán Singh, who was shot down and cut to pieces within an hour of the death of Sher Singh, at the summit of the ascent into the fort from the Hazúri Bágh. This led to a second siege of Lahore by Hírá Singh, son of Dhyán Singh, aided by the Khálsah army, animated by the prospect of high pay and plunder. The wall was breached; Ajít Singh, the assassin, sprang over the north-east angle of the fort, and was cut to pieces in the place where he fell; Lahná Singh, already wounded, fell into the hands of the soldiery, and was shot and hacked to death.

For a little more than a year Hírá Singh was virtual ruler, in the name of Dilíp Singh, the son of the Ráni Chandán (or Jindán), a queen of Ranjít Singh; he fell owing to a personal quarrel with the Ráni, and his unpopularity with the fickle Khálsah army. He fled, with his adviser, Pandit Jallah, pursued by Jawáhir Singh, the Ráni's brother, and troops of Khálsah horse. From Shahdara the pursuit was closely kept up for some twelve miles, until the Pandit fell from his horse, from exhaustion, and was cut to pieces.‡ Hírá Singh continued his flight, and headed his pursuers: but imprudently stopping at a village to get a draught of water, he was surrounded and slain, after a desperate resistance. Jawáhir Singh, in his turn, became unpopular with the *prætorians* of Lahore, and was deliberately shot on parade. Lál Singh, the paramour of Ráni Chandán, then became nominally *wazír*; but the Government was really the will of the army at Lahore. Irritation at the defensive preparations made by the English Government, restlessness, and desire for plunder prompted the invasion of our territories on the 11th of December 1845. The battles of Mudki, Ferozesháh, and Sobráon, and the

* The building still bears the marks of bullets and three-pound shot fired from the fort-walls on this occasion.

† Sher Singh was far inferior in ability to his predecessor, Nau Nihál Singh. The most remarkable feature in his character was his love of dress; he is said to have invented a very gaudy silk pattern which still bears his name.

‡ There are different accounts of this affair, but this is the one commonly received.

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occupation of Lahore followed; then, at length, in the words of a local ballad, "sorrow was silenced, and the Sikh empire became a story of the past."*

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The signature of the treaty of peace at Lahore on March 9th, 1846, was followed by importunate requests on the part of the *Darbár* that the Governor-General would lend a British force for the protection of the young Mahárája and his capital pending the re-construction of the Government. The request was granted, but with the distinct assurance that the force would not be allowed to remain beyond the end of the year. When, however, the time came for its departure, at the earnest request of the most influential chiefs, Lord Hardinge gave a reluctant consent to a more permanent occupation. Then followed the celebrated assembly of the Sikh chiefs in the *Darbár* tent of the Resident and the new convention signed on December 16th, 1846. A Council of Regency was appointed and the British Resident became the real depositary of authority throughout the province. The British troops had hitherto been quartered in the fort, but it was now determined to build a permanent cantonment; and before the end of 1847 barracks and bungalows had been erected sufficient for the requirements of the garrison. The cantonment occupied a strip of land to the south of the city. A spacious Residency, now occupied by the Secretariat Offices, was constructed, and a Muhammadan tomb was converted into a church. The occupation, however, was not intended even then to be final. The arrangement was to last for eight years only, till Mahárája Dilíp Singh should attain his majority. But circumstances occurred to change the whole policy of the Government towards the Punjáb. Múlráj rebelled at Mooltan, and before the middle of 1848, the whole province was in flames. Lahore itself remained unmolested, but even here the position at one time was believed to be critical. All doubts were removed by the fall of Mooltan and the battle of Gujrát (February 22nd, 1849). On March 29th Lahore was once more the scene of a gathering of Sikh nobles. The young Mahárája took his seat for the last time on the throne of Ranjít Singh and in the presence of Sir Henry Lawrence, the Resident, and Mr. Elliot, the Foreign Secretary, and the nobles of his court, heard Lord Dalhousie's proclamation read, and affixed his initials, in English characters, to the document which transferred the kingdom of the five rivers to the Company, and secured to him an annuity of £50,000 a year. The British colours were then hoisted on the ramparts, and Lahore became the capital of a British province.

The Mutiny.

The following account of the events of 1857 is taken from the Punjáb Mutiny Report.

The Lahore division is the chief division of the Punjáb. In it there lie the two largest commercial cities of this province, of which one is also the capital. The country-side is studded with the seats of the native nobility, who under the Sikh rule coveted grants in land in these districts as being near the metropolis, and affording conveniences for their constant attendance at court. The population of the division amounts to one-third

* Quoted from a spirited ballad current at Lahore, descriptive of the invasion of the British territory by the Sikhs, and the subsequent battles. Specimens will be found translated in Dr Thornton's Historical Account of Lahore published in 1860.

of the population of the whole Punjáb. It is watered by four of the five rivers that give their name to the province. Its value as regards the preservation of British rule in India could not be overrated. These several circumstances greatly increased the labours and anxieties of the officers on whom the responsibility of preserving peace in it lay.

The important move which gave us a foothold in North India when the empire seemed well nigh overwhelmed by the flood of mutiny which had burst forth so uncontrollably in the North-Western Provinces, was the disarming of the troops at Meean Meer. The danger on the morning of May 13th was far greater than had been conceived. A plot had been laid for the simultaneous seizure of the fort and the outbreak of the troops in cantonments. To understand the importance of this move it must be borne in mind that the fort commands the city of Lahore ; that it contains the treasury and the arsenal ; that at Ferozepore, 50 miles distant, there is another arsenal, the largest in this part of India ; and had these two fallen, the North-Western Provinces and the Punjáb must have been, for the time, irrevocably lost, the lives of all Europeans in these regions sacrificed, Delhi could not have been taken, and India must have been *ab initio* re-conquered. The designs of the conspirators were frustrated. By 5 A.M. of the 13th three companies of Her Majesty's 81st Foot marched into the fort and relieved the native infantry guard ; while the ringing of the ramrods as the remaining companies of that regiment on the parade-ground at Meean Meer obeyed the order to load sounded the knell of sepoy power in the Punjáb. The three regiments of native infantry and one of light cavalry were cowed by that stirring sound and by the sight of twelve horse artillery guns charged with destruction to them should they resist. The infantry piled arms and marched off with silent and angry astonishment. The cavalry unbuckled their swords and threw them on the ground, and the capital of the Punjáb was saved. The next night, May 14th, at 10 P. M., Mr. Roberts, the Commissioner, accompanied by one military and two civil officers, brought Mr. Montgomery a paper, in the Persian character, which had just reached him with an injunction of secrecy from the writer. He writes: "It was a report from a police officer stationed on the Sutlej, giving a confused account of the attack on the Ferozepore entrenchment that afternoon by the 45th Native Infantry. It gave not any account of the result of the action. We conjectured that my express of the previous day to Brigadier Innes had failed of its design ; that the sepoys had gained the arsenal, had crossed the bridge-of-boats, and were in full march on Lahore. In the earnest deliberation which ensued other circumstances occurred to our minds which seemed to make our position in Lahore critical to the last degree. A Punjabi police corps, the only one we had to carry on the civil duties, and which furnished personal guards to all the civil officers at the station, was reputed to be disaffected. (Happily this turned out to be quite false.) Lieutenant Gulliver, Engineers, volunteered to ride off to cantonments to acquaint the Brigadier with what we had just learnt, and beg him to do what he could to defend himself. Messrs. Egerton, Deputy Commissioner, and Elliott, Assistant Commissioner, went round the station to take note of what might be going on. They returned reporting all quiet. Shortly afterwards, Lieutenant Gulliver also came back, bearing from Brigadier Corbett the joyful news of the repulse of the outbreak and the comparative safety of Ferozepore, the Brigadier having received a despatch direct from Brigadier Innes. There could be no doubt that there had been a plot arranged between the Lahore and Ferozepore brigades ; for on that same forenoon (May 14th) I received two hasty notes from Brigadier Corbett saying that all the troops in Meean Meer were preparing to desert bodily. This caused a panic among the residents of Anarkulli, and a rendezvous of all male residents took place at

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the central jail. The guns and Her Majesty's 81st Regiment were, however, so quickly got ready that the natives retired into their lines. Some who did escape were seized by the villagers of the tract called the Májha, and taken to Mr. Thomas, Assistant Commissioner at Kasúr, the chief town of that part of the Májha which lies in the Lahore district, and on the direct route to Ferozepore. Mr. Thomas sent them into Lahore." The stalwart Sikhs who form the population of the Májha were wholly on our side throughout. Many villages have been almost decimated by the number of recruits who have flocked to form our new regiments in memory of the bygone days when they bravely fought against us under the banners of the Khalsa.

Defensive measures were at once adopted in Anarkulli as follows: The fort was provisioned for six months for 4,000 men, and every gate blocked up but one. All the men of the various Punjáb regiments who happened to be on leave at their homes in this neighbourhood were called in and collected under the command of Captain Travers. They furnished picquets for guard all round the central jail and at other places where danger seemed to threaten. A company of volunteers from the European residents of Anarkulli was raised in 36 hours to the number of 130 men, and for some days Anarkulli was guarded only by them, a half company of Subhan Khán's police battalion, and a few ordinary police. A rendezvous was appointed, and danger signals arranged. A chain of mounted police was thrown out along the roads leading to cantonments, which for a length of time were patrolled during the night by the junior civil and military officers of the station. The usual precautions in regard to ferries, sepoys' letters, &c., were vigorously observed. On the 26th and 27th the Guide Corps passed through on their famous march to Delhi, and about a week afterwards the movable column under Brigadier Neville Chamberlain arrived. On June 9th two men of the 35th Native Infantry, which was one of the regiments composing the column, were blown from guns on the Anarkulli parade-ground, by sentence of a drum-head court-martial, for sedition and intended mutiny.

Various petty events occurred showing the excited state of men's minds. A trooper of the disarmed 10th Irregulars, on his way down with his regiment, seized a sword, and made a feint of attacking several persons, but gave up his weapon quietly at last. He was punished with five years' imprisonment. A man armed with a sword rushed out from one of the city gates, cut down the sentry, and was eventually shot by a mounted policeman while making for the bridge-of-boats. Many persons fell under suspicion from the discovery of papers which, to say the least, were of very questionable loyalty, and several trials of such parties were held. The enigmatical way in which the papers were sometimes worded, or the care with which the real treason had been concealed, had the effect the criminals desired. No proof could be found, and in several cases it was found needful to release on security men whose characters were by no means immaculate. Those who could not give security were detained in jail. On the 23rd May the native newspapers were placed under a strict censorship, which was rigorously enforced, for some time after all disturbance had ceased. On the 23rd and 24th July restrictions were placed on the sale of lead, sulphur, percussion caps, &c. The Hindustáni population, including civil officials and domestic servants, had been disarmed on the 29th June; and on the 23rd August a census of all unemployed Hindustánís was taken, with a view to their expulsion. The superintendence of this compulsory exodus and the arrest and deportation of numbers of vagrants formed no small

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part of the Deputy Commissioner's work. Bi-weekly *kafilas* were formed Hindustánís. They were sent down to Hurriki ferry under guards police, with lists signed by a district officer, and duly checked at certa stations. As many as 2,536 Hindustánís were thus sent home during t siege and in the few weeks immediately succeeding the capture of Delhi.

On the 30th July the 26th Native Infantry mutinied at Meean Me and murdering Major Spencer, their commanding officer, one non-com missioned European and two native officers, fled. They escaped during heavy dust-storm, which concealed them from observation and kept us ignorance of their route. They were destroyed by Mr. Cooper, Deputy Com missioner of Amritsar, on the banks of the Rávi. This event showed t necessity for some means of tracking any future body of deserter especially as the loyalty of the remaining regiments was very doubtf Four strong police posts were established in villages which lie beyond the pla upon which the cantonment is built, and the men were instructed to thr out chains of sentries and to watch narrowly all passers-by. On the 17 September Mr. R. E. Egerton, Officiating Deputy Commissioner, w called suddenly down to the south-west part of his district in order prevent the taint of the Kharral insurrection from reaching the Musalm population of that part of the country. Mr. Perkins, Assistant Co missioner, was also for a few days stationed at a remote police post into t boundaries of which emissaries from the insurgents were known to ha come. The appearance, with Mr. Egerton, of half a regiment of Wa Horse, and other demonstrations, deterred the Kharrals of the distr from joining their rebellious kinsmen. Mr. Egerton was out on anot occasion for three or four weeks in company with the Commissioner, M Roberts, in the Gugera district on similar duty. The civil charge of t important station was confided on these occasions to Mr. R. Berke Extra Assistant Commissioner.

In the two jails at Lahore there were confined on the 11th M 2,379 prisoners. It was not unreasonable to suppose that, should the nat troops mutiny, they would release all these desperadoes, as they did Agra and elsewhere. It was also likely that the troops themselves wo have to be put in jail. Both these considerations pointed to the propri of emptying the jails as far as possible. With this view, the Commissio and Deputy Commissioner was authorised to release, on payment of fine, or even in some cases unconditionally, all such men as were ill, disab or had nearly served out their terms. Obedience to this order redu the numbers considerably. Instructions were also issued to judicial offi to punish by fine and flogging as far as possible rather than by impris ment. The jails were fortified, the draw-bridges removed, the gua strengthened, and a supply of blue-lights and rockets sent in to serve signals in case of attack by night.

Famines.

The Solah famine, 1759.

The famine which raged in A. D. 1759 was known by t name of Solah. For two years previously there had been a dea of rain. This famine lasted for four years, and was considera aggravated by the invasion of Ahmad Sháh Abdálí, which happe about this time, and caused agriculture to be neglected; th inhabitants fled to the Jummoo and Kángra hills; cattle di and those that remained were only kept alive on the bark a leaves of trees; the people ate flour made from the *jand* berri called *sangri*; and the flower of the *karíl*, which flourishes b

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The Solah famine, 1759.

dry weather, furnished them with a sort of vegetable of a very oor description; wheaten flour was four seers per rupee (8lbs. r 2 shillings), and then only obtainable with difficulty. The overnment of the day could afford no assistance; and mercifully A. D. 1761 a copious fall of rain averted further suffering; the eople returned from the hills, and cultivation was again underken.

Chália or Dahsera famine, 1783.

The second famine, which is still remembered, happened about venty years after this, and was at its worst A. D. 1783. This was the ost grievous of all, and was a very general one. It is known nder several names in different parts of the country, and was ere called Chália or Dahsera. In 1781 and 1782 no rain fell for vo years—the granaries supported the people; but the Sikhs were undering the country; and in 1783 wheaten flour was with diffilty obtainable at 2½ seers the rupee (5lbs for 2 shillings). The habitants, as usual, fled to Hindústán and the hills; numbers ed of starvation. The seeds of the *kíkar* tree and cotton seed e said to have been greedily devoured. Many of the ruins of old llages are traceable to this famine. The ravages caused during ese three years were fearful. To add to their misfortune, an sect made its appearance, called *tittan*, which destroyed all erbage. The cattle are said to have eaten the insect in their rn; and the story goes that cow's milk in consequence turned ood-red; the butter is said to have been eaten, but the butterilk, of which the agricultural class are so fond, had to be thrown way. One blade of *charí* is said to have been sold for the fabuus sum of Rs. 2; the consequence was that the cattle nearly all ied or were eaten up by the starving Muhammadans. In 1785, in again fell, and though the Sikhs were still plundering, cultivaon was resumed.

Lakíwála or Sátsera famine, 1813.

The next famine of any importance took place thirty years after, in A. D. 1813; but it was by no means so severe, and assistance as at hand. This was called Lakíwála or Sátsera; for one year reviously no rain had fallen, and the price of grain rose till seven ers only could be obtained for the rupee. But, providentially a ind of grass sprang up, which was very much like *khas khas*, or rrowroot, and supported the people; and the cattle were fed on aves of trees and pounded cotton stalks; but the country was ot depopulated, as Mahárája Ranjít Singh threw open his stores nd granaries. In 1814 rain fell. Ranjít Singh made advances to he people, reduced the share of grain due to Government, and in ther ways restored confidence.

Markanwála famine, 1833.

Again in A. D. 1823 the people were reduced almost to starvaion. Grain fell to ten seers for the rupee and there was distress; ut rain fell in the following year, and there was plenty again for en years till A. D. 1833, when the Markanwála famine arose, so alled owing to a grass or plant which yielded a seed eaten by the oor people. Grain fell to eight or nine seers per rupee, but the famine vas of short duration, and Mahárája Ranjít Singh again threw open

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History.

his stores and assisted the people, notwithstanding which numbers are said to have died.

Famines of a later period, 1860 and 1867.

In 1860-61, and again in 1867-68, famine visited the land, but the district of Lahore suffered comparatively but little, except from the drain of grain, which was carried away to more distant markets. Grain fell even below seven seers per rupee. Poor-houses were opened and famine works commenced; but the principal people who flocked to them were refugees from Málwa, Hissar, and Hindústán where the famine raged with fearful violence.

Constitution of the district.

As originally constituted, the district lay wholly in the Bári Doáb, with the exception of a few villages beyond the Rávi, constituting the *pargana* of Sháhdara. In 1855, a tract, containing 312 villages, was made over to Lahore from Gújránwála, and with the villages of *pargana* Sháhdara were constituted into a new sub-collectorate, with its head-quarters at Sharakpur. At the same time the Rávi was abandoned as a sub-divisional boundary, and the villages intersected by the Rávi, or situated on its banks, were attached according to their position, either to the Lahore or the Chúnián sub-collectorate. The further changes have been—

In 1855—	21 villages	transferred	from	Lahore to Gugera (Montgomery).
Do.	4	do.	do.	Gugera to Lahore.
1865	3	do.	do.	Gugera to Lahore.
Do.	9	do.	do.	Ferozepore to Lahore.
do.	4	do.	do.	Lahore to Ferozepore.
1874	4	do.	do.	Ferozepore to Lahore.
Do.	16	do.	do.	Lahore to Ferozepore.

1875 Parts of two villages transferred from Ferozepore to Lahore.
1876 Three villages and parts of two villages transferred from Ferozepore to Lahore.
1877 Three villages and parts of four others transferred from Lahore to Ferozepore.
1877 One village and parts of six from Ferozepore to Lahore.
1878 Ditto ditto five villages transferred from Lahore to Ferozepore.
1879 Parts of two villages transferred from Lahore to Ferozepore.
Do Portions of five villages transferred from Ferozepore to Lahore.
1880 One village and portions of three others transferred from Lahore to Ferozepore.
Do. Portion of one village from Ferozepore to Lahore.
1881 Twelve villages and parts of five transferred from Lahore to Ferozepore.
1882 Four villages transferred from Lahore to Ferozepore, and parts of four others were also transferred to Ferozepore.
1883 Ten villages and parts of ten others transferred from Ferozepore to Lahore.
Do. Parts of two villages transferred from Lahore to Ferozepore.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

Chapter II.

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District officers.

The following table shows the officers who have held charge of the district of late years:—

Names of Officers.	From.		To.	
C. A. Aitchison, Esq.	1st November	1866	15th August	1867.
J. W. Smyth, Esq.	16th August	1867	3rd August	1868.
B. H. Baden-Powell, Esq.	4th August	1868	2nd October	1868.
J. W. Smyth, Esq.	3rd October	1868	19th July	1869.
Lepel H. Griffin, Esq.	20th July	1869	7th November	1869.
F. P. Beachcroft, Esq.	8th November	1869	17th April	1870.
F. E. Moore, Esq.	18th April	1870	1st September	1870.
E. O'Brien, Esq.	2nd September	1870	30th October	1870.
F. E. Moore, Esq.	31st October	1870	15th May	1871.
D. G. Barkley, Esq.	16th May	1871	24th January	1872
J. W. Smyth, Esq	25th January	1872	9th April	1872.
C. R. Hawkins, Esq.	10th April	1872	4th November	1872.
J. W. Smyth, Esq.	5th November	1872	31st March	1873.
C. R. Hawkins, Esq.	1st April	1873	13th April	1873.
Captain R. P. Nisbet	14th April	1873	30th August	1873.
C. R. Hawkins, Esq.	1st September	1873	9th November	1873
Captain R. P. Nisbet	10th November	1873	18th November	1873.
J. W. Smyth, Esq.	19th November	1873	25th March	1874.
Captain R. P. Nisbet	26th March	1874	16th August	1874.
H. W. Steel, Esq.	17th August	1874	27th September	1874.
Captain R. P. Nisbet	28th September	1874	20th January	1875
J. W. Smyth, Esq	21st January	1875	2nd February	1875.
Captain R. P. Nisbet	3rd February	1875	28th February	1877.
G. Smyth, Esq.	1st March	1877	30th August	1877.
F. Bullock, Esq.	31st August	1877	19th September	1877.
G. Smyth, Esq.	20th September	1877	31st January	1878.
Major A. F. P. Harcourt	1st February	1878	5th July	1878.
F. Bullock, Esq.	6th July	1878	30th August	1878.
Baron J. Bentinck	1st September	1878	1st September	1878.
Major A. F. P. Harcourt	2nd September	1878	27th May	1879.
Captain J. B. Hutchinson	28th May	1879	18th June	1879.
Major A. F. P. Harcourt	19th June	1879	30th July	1879.
Captain J. B. Hutchinson	31st July	1879	29th September	1879.
Major A. F. P. Harcourt	30th September	1879	10th March	1880.
A. W. Stogdon, Esq	11th March	1880	6th February	1881.
Colonel C. Beadon	7th February	1881	4th January	1882.
R. Clark, Esq.	5th January	1882	20th January	1882.
Colonel C. Beadon	21st January	1882	18th August	1883.
C. P. Bird, Esq.	19th August	1883	19th September	1883.
Colonel C. Beadon	20th September	1883	1st June	1883.
W. O. Clark, Esq.	2nd June	1883	23rd December	1883.
Colonel C. Beadon	24th December	1883	2nd April	1884.
W. O. Clark, Esq.	2nd April	1884	To date.	

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Distribution of population.

Table No. V gives separate statistics for each *tahsíl* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881.

Percentage of total population who live in villages	Persons		77·90
	Males		77·12
	Females		78·79
Average rural population per village			487
Average total population per village and town			622
Number of villages per 100 square miles			41
Average distance from village to village, in miles			1·68
Density of population per square mile of	Total area	Total population	253
		Rural population	197
	Cultivated area	Total population	507
		Rural population	395
	Culturable area	Total population	299
		Rural population	233
Number of resident families per occupied house	Villages		1·08
	Towns		1·45
Number of persons per occupied house	Villages		5·75
	Towns		5·83
Number of persons per resident family	Villages		5·31
	Towns		4·01

A few large agricultural villages, such as Sobráon, Surhsingh, Badhána, are to be met with, but as a rule, and especially in the Sharakpur *tahsíl*, the rural population is located in petty villages and hamlets irregularly scattered over the district. It is nowhere dense; but is thickest in the lowland lying along the banks of the Rávi and Sutlej. The unirrigated central portion of Chúnián, and of the Bár in the Sharakpur *tahsíl* are very sparsely populated. In 1869 the Settlement Officer wrote:—

"With the greater feeling of security at present existing, there is springing up a new habit of people living at their wells, or on their own homestead; and this habit would still further increase, were there not an idea abroad that Government discountenances such a proceeding. People have often applied to me for sanction to erect dwelling-houses on their own lands; I have always told them that they were quite at liberty to do so, and already I have seen many houses springing up, where before the people had to drive their cattle four or five miles before they could begin their daily work. The areas of many of the villages in this district are so large, that the distance from one part of the estate to another is considerable."

In his district report on the census of 1881, the Deputy Commissioner wrote as follows:—

"It is quite exceptional to find a joint undivided family in the third generation, though it is by no means uncommon to see a joint family in the

second generation governed by an uncle or elder brother. The continuity of jointness depends much on the disposition towards each other of the ladies of the household. Unmarried brothers will live together in harmony for a life time; but when they marry, all is contingent upon what their wives think of each other."

Migration and birth-place of population.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsíls*. Further details will be found in Table XI and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report.

The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 186,297, of whom 97,068 are males and 89,229 females. The number of people born in the district and living in other parts of the Punjáb is 78,992, of whom 41,602 are males and 37,390 females. The figures below show the general distribution of the population by birth-place:—

Proportion per mille of total population.	Gain.	Loss.
Persons ...	202	85
Males ...	191	82
Females ...	216	91

Born in	Proportion per mille of Resident Population.								
	Rural Population.			*Urban Population.*			*Total Population.*		
	Males.	Females.	Persons	Males.	Females	Persons.	Males.	Females	Persons.
The district	867	830	850	618	616	619	810	784	799
The province	995	996	995	866	927	893	965	981	973
India	1,000	1,000	1,000	979	996	986	995	999	997
Asia	1,000	1,000	1,000	983	997	989	996	999	998

The following remarks on the migration to and from Lahore are taken from the Census Report:—

"The capital of the province naturally attracts immigrants from all quarters. Besides this, the irrigation from the Bári Doáb Canal has given an immense impulse to cultivation in the Lahore district, and has been largely extended within the last ten or twelve years. Consequently Lahore takes population from all the districts in the list which lie east of it, and from the submontane districts of Siálkot, Gujrát, and Gujránwála, in all of which the pressure of population is greater than in Lahore, and also from Jhang in which no irrigation exists. But it gives to Montgomery and Ferozepore, in which also canal irrigation has been largely extended, while population is scanty in proportion to cultivated or culturable area; to the great commercial centres and cantonments of Mooltan and Pesháwar; and to the temporary labour-marts of Rawalpindi and Jhelum. We have now almost passed out of the region of reciprocal migration, though the figures for Amritsar still show some indications of its presence; and the bulk of the movement is permanent, except the emigration to Pesháwar, Ráwalpindi, and Jhelum, which is partly temporary. On the whole the immigration is 237 per cent. of the emigration, and would be 601 per cent., if it were not for the emigration to the canals of Amritsar, Ferozepore, and Montgomery."

Chapter III, A.

Statistical.

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the enumerations of 1855, 1868, and 1881.

	Census.	Persons.	Males.	Females.	Density per square mile
Actuals ...	1855	700,136	...	...	193
	1868	788,409	437,626	350,783	218
	1881	924,106	510,353	413,753	253
Percentages	1868 on 1855 ...	112 63	...	...	113
	1881 on 1868 ...	117·21	116·62	177·95	116

The returns of the census of 1868 are thus compared with those of 1855 by the Deputy Commissioner, in his report upon the later census :—

" From the numerous and extensive changes which have been made in the limits, both of the district and of the *tahsíl* sub-divisions, it is difficult to compare the results of the present census with those of the census of 1854. Adding, however, to the census of 1854, the population of the villages which have since then been annexed to this district, and deducting the population of the villages which have been transferred to other districts, I have compiled the following statement, which I think is sufficiently accurate to admit of a fair comparison being made between the population in 1868 and that in 1854 :—

Population in 1854 *and* 1868.

Tahsíl.	Area in square miles.	Population on the 31st December 1854, as deduced.	Population on 10th January 1868.	Population per sq. mile on 31st December 1854.	Population per sq mile on 10th January 1868.	Percentage of increase.
Lahore	739	292,436	306 832	395·7	415·2	4·9
Kasúr	835	156,908	197,667	187·9	236·7	25·9
Chúnián	1,184	138.653	167,465	117·1	141·4	20·8
Sharakpur	866	112,139	117,710	129·5	136·0	4·9
Total ...	3,624	700,136	789,666	193·2	217·9	12·8

" I have not been able to compile a return showing the actual area under cultivation at the time of the census of 1854, but the proportionate area cultivated in 1855 can be gathered from the Settlement Report, and with the actual and proportional area cultivated in 1867, is shown in the statement on the next page.

" The large increase, both in area under cultivation and in population, in the Kasúr and Chúnián *parganas*, is only what might have been expected. Since the last census, the Bári Doáb Canal, with its numerous distributing channels, has been opened in this district, and cultivation has largely increased. Cultivation has, chiefly from the same cause, also largely increased in the Lahore *pargana*, but taking the *pargana* as a whole, the population has not increased in nearly the same ratio as in the other two Bári Doáb *parganas*. This is due chiefly to the falling-off observable in the population of the City of Lahore, and the Cantonment of Meean Meer. Excluding the City of Lahore, the station of Anárkulli, and the Cantonment of Meean Meer the population of the remainder of the Lahore *pargana* is 197,540 according to the

Increase and decrease of population

Cultivated Area, 1855—67.

Tahsíl.	Total area in acres in 1867.	Cultivated Area in Acres in 1867.				Per cent. of cultivated to total area in 1867.	Per cent. of cultivated to total area in 1855.
		Assessed lands.	Lakhiraj.	Rakhs.	Total cultivated area.		
Lahore	473.348	171,814	71,153	12,522	255,489	53·5	42·4
Kasúr	534,594	304,027	35,843	2,260	3.42,130	64·0	49·8
Chúnián ...	757,602	229,961	47,762	6,449	284.172	37·5	29·0
Sharakpur ...	534,086	92,156	24,507	1,093	117,757	21·2	15·6
Total ...	2,319,585	797,959	179,265	22,324	999,548	43·1	34·4

present census, compared with 167,491 in 1854. This represents an increase of 17·9 per cent in the interval, which corresponds more closely with the rate of increase in the Kasúr and Chúnián *parganas*.

"In Sharakpur *pargana* there are no canals, and except that a considerable number of wells have been sunk since last census, no increased facilities for irrigation have been offered to the people. It is not surprising, therefore, that cultivation and population, though they have considerably increased, have not increased in nearly the same proportion as is observable in other parts of the district.

"In the Lahore *tahsíl* there has been an actual increase in the agricultural population of the *pargana* due to the extension of irrigation, and there has been a corresponding increase in the labouring and non-agricultural classes, due to the opening of the Punjáb Railway and the Bári Doáb Canal, the extension of public works generally, and the increase in the official and non-official community in the neighbourhood of Lahore."

It will be seen that the annual increase of population per 10,000 since 1868 has been 119 for males, 128 for females, and 123 for persons, at which rate the male population would be doubled in 58·6 years, the female in 54·6 years, and the total population in 56·7 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds as shown in margin.

Year.	Persons.	Males.	Females.
1881 ...	924,1	510,4	413,8
1882 ...	935,5	516,4	419,0
1883 ...	947,0	522,6	424,4
1884 ...	958,6	528,8	429,8
1885 ...	970,4	535,1	435,3
1886 ...	982,3	541,4	440,9
1887 ...	994,4	547,9	446,5
1888 ...	1,006,6	554,4	452,2
1889 ...	1019,0	561,0	458,0
1890 ...	1,031,5	567,7	463,9
1891 ...	1,044,2	574,4	469,8

But it is improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 56·98 in 1855, 55·51 in 1868, and 55·23 in 1881. Part again is due to gain by migration, as already shown at pages 41, 42; while, most important consideration of all, no such rapid extension of canal irrigation can be expected in the future as has taken place within the past few years. The increase in urban population since 1868 has been slightly smaller than that in rural population, the numbers living in 1881 for every 100 living

hapter III, A.

Statistical.

ncrease and decrease of population.

in 1868 being 116 for urban and 117 for total population. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI.

Within the district the increase of population since 1868 for the various *tahsíls* is as shown in the margin. The figures show in a striking manner how largely the increase in population is due to the introduction of canal irrigation.

Tahsíl.	Total Population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Lahore ...	308,812	370,796	120
Chúnián ...	165,737	202,061	122
Kasúr ...	196,885	229,798	117
Sharakpur ...	118,151	121,451	103
Total district*	789,585	924,106	117

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

rths and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per mille, calculated on the population of 1868 are shown in the margin.

	1880.	1881.
Males	24	26
Females...	21	23
Persons	45	49

The figures below show the annual death rates per mille since 1868, calculated on the population of that year—

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average
Males	17	30	21	20	34	31	23	31	34	27	45	43	31	40	31
Females	16	29	21	20	37	32	22	31	36	27	47	39	31	42	31
Persons	16	30	21	20	36	31	23	31	35	27	46	41	31	41	31

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

, sex, and civil condition.

The figures for age, sex and civil condition are given in great detail in Tables IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsíls*. The follow-

Age, sex, and civil condition.

ing figures show the distribution by age of every 10,000 of the population according to the census figures:—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons	384	217	247	269	258	1,375	1,280	1,141	946
Males	361	206	231	251	243	1,292	1,256	1,196	955
Females ...	414	229	268	293	275	1,479	1,310	1,073	935
	20—25	**25—30**	**30—35**	**35—40**	**40—45**	**45—50**	**50—55**	**55—60**	**over 60**
Persons	907	857	802	495	624	356	453	182	582
Males	880	846	807	507	626	360	476	195	604
Females ...	939	870	795	479	621	352	424	167	556

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration. In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the second margin.

Population.		Villages	Towns.	Total.
All religions	1855	......	......	5,698
	1868	......	......	5,551
	1881	5,470	5,710	5,523
Hindús ...	1881	5,567	5,964	5,705
Sikhs ...	1881	5,645	...	5,696
Musalmáns	1881	5,401	5,475	5,416
Christians ...	1881	......	7,034	6,977

Year of life.	All religions.	Hindus	Sikhs.	Musalmáns.
0—1	929	955	789	953
1—2	903	932	744	921
2—3	941	914	805	983
3—4	946	......	......	......
4—5	919	......	......	......

The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census Report for the district:—

"As a rule, the well-to-do non-agricultural classes in towns have their daughters married and made over to their husbands between the ages of nine and twelve, and so by fourteen or fifteen they are, generally speaking, mothers. Among the lower orders of the people and agriculturists cohabitation takes place later; for girls are not usually married till fifteen to twenty years of age. It follows, I think, that their progeny are stronger and longer lived than the urban upper "ten thousand." One has only to visit the *kachery* on a working day, and see in the faces of the assembled crowd which of the two, the townsman or villager, is leading the most healthy life. The city man of forty to fifty will be prematurely grey, his complexion sallow, with every sign of old age about him; while his rustic contemporary will appear brown, healthy and vigorous. At the same time I believe that neither the villager nor the townsman is long-lived, and the causes are apparent both in village and town. In the former, the people live an out-door healthy life by day it is true; but at night they sleep in places rendered impure by the excretions of cattle; they are as a rule badly clad, and unprotected from climatic influences, and when sick they take no remedies. In towns the people live by day and night in an atmosphere of impurity, and they seem equally indifferent to remedy when ill. As for exercise outside the habitation in search of fresh air, the bare suggestion of this as beneficial made to an ordinary city trader would cause him to laugh at you.

Chapter III, A.

Statistical.

Age, sex, and civil condition.

"As regards fecundity, I find the people arranged in the following order:

1st.—Muhammadans.
2nd.—Sikhs,
3rd.—Hindus.
4th.—Christians,
5th.—Saráogis and Jains.

"The re-marriage of a widow is prohibited amongst Bráhmins, Khatris, Aroras and Rájpúts; but a movement appears to be setting in towards the abolition of this custom. Muhammadan widows, with but very few exceptions, are at liberty to re-marry; and this sanction extends to divorcees. Low caste Hindús, and Jats of all denominations, permit the re-marriage of widows. The ceremony is known as *karewa* or *chadar andázi* in distinction from the original ceremony of *shádi*.

Infanticide.

"The wilful destruction of infant life by poison or violence is, I take it, a crime of very rare occurrence; but among the higher orders of Hindús, I fancy it is yet common to let female children die by neglect, so as to be saved the ultimate cost of their dowry and marriage. The poor people of low order, I fancy, will let their off-spring of both sexes die, if they experience hardship in their support. Female infanticide amongst the agriculturists, able to feed and keep their children, is no longer in existence, since it has become the practice amongst *zamíndárs* to put a price on their girls and take payment from the bridegroom or his parents. The causing of abortion in the early stage of pregnancy, I believe to be a very common practice; but it is a very difficult matter to detect, and I doubt if 2 per cent. of the cases that occur are ever heard of by people outside the dwelling they take place in."

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmities.

Infirmity.	Males.	Females.
Insane ...	5	3
Blind ...	56	59
Deaf and Dumb ...	10	6
Leprous ...	1	...

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables IIIA, IX, and XI of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population	Europeans and Americans	2,484	768	3,252
	Eurasians	316	316	632
	Native Christians	441	319	760
	Total Christians	3,241	1,403	4,644
Language ...	English	2,832	996	3,828
	Other European languages ...	85	35	120
	Total European languages ...	2,917	1,031	3,948
Birth-place ...	British Isles	1,886	272	2,158
	Other European countries... ...	38	17	55
	Total European countries ...	1,924	289	2,213

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Social Life.

European and Eurasian population.

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were, therefore, classed as "doubtful and unspecified." The number of troops stationed in the district is given in Chapter V, Section A, and the distribution of European and Eurasian Christians by *tahsíls* is shown in Table No. VII.

SECTION B.—SOCIAL LIFE.

Description of villages.

The villages generally possess a common site, on which all the habitations of the residents are gathered together in a cluster of mud huts. A deep pond, out of the excavations of which the huts have been built, lies on one side of the village; this is the inseparable accompaniment to every village; the water out of the pond being used for the cattle to drink from, for the village clothes to be cleaned in; and sometimes even the residents of the village have no other portable water. In addition to this there is generally a tall *pípal* or other tree under which shelter may be forthcoming for village assemblies, or accommodation of travellers in the hot weather; there is, moreover, a *takia* or *masjid* for religious observances, and around the village sites are stacked fodder for cattle and heaps of manure for future use. The interior portions of the villages are fairly clean, but the smells and nuisances to be met around the village are generally overpowering and disgusting. The idea of sanitation is at present at a very low ebb. The houses and courtyards are generally huddled together in a common village site with narrow lanes between them; dirty and badly drained, and often the receptacles for all dirt and filth. The villages seldom have a wall all round them, though the houses open inside; and consequently the houses present an outer wall with openings only at the lanes and *gallís*.

Houses.

The house, even of a prosperous agriculturist, looks but a poor abode, built of mud or clay, and in the valleys of the rivers generally thatched, but in other places with flat mud roofs. The house is not an inviting dwelling, but in point of fact, mud houses are found to be so much cooler in the hot weather that they are preferred to *pakka* buildings. The house generally consists of one or two small, dark rooms, with no opening but the door; having a large courtyard in front where the family live and follow their occupations all day long. Here may be seen the aged mother spinning at her wheel in one corner, while the daughter-in-law is probably preparing the mid-day meal, which she will take to her husband in the fields; while her children are feeding or milking the buffalo, or preparing and drying fuel from the dung of the cattle that have been tied up in this courtyard during the night, while the whole family have had their beds and slept on the top of the flat roof of the houses.

Chapter III, B.

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Food.

The cultivating classes generally consume grain of the poorer kinds. Before the Bári Doáb Canal brought water into the Májha, wheat was seldom eaten by the people except on the occasion of weddings, when it was purchased from the lowlands, and considered a great treat. It is now grown so much more largely that it will no doubt soon take its place as the staple food of the country; but even now barley, gram, *moth*, Indian corn, *chúral*, and *chína* are more generally the food found in use. The grain is ground, and kneaded with water and made into round cakes or *chapátís*. Rice is too expensive to be much used, and has to be carried from distances. Meat is also eaten, particularly the flesh of the goat or kid. Vegetables are also sought after; the *ság* of *sarson* or leaves of the mustard plant is the most used. The people are very fond of curds, whey, and butter-milk, and consider the want of the latter a great hardship and deprivation. *Gur* and *shakkar*, the unrefined sugar, is also much used, particularly at weddings and merry meetings; it is an expensive item, for it is used not only with food, but also as a drink mixed with water or made into a *sharbat*. Salt is an indispensable of every meal, and it also largely given to cattle. *Ghí*, or clarified butter, is much valued as a relish with *chapátís* or in cooking, and several kinds of *dál* are also in common use. The cultivator eats well, for his labour in the field whets his appetite; and being always in the open air, he requires food to sustain him. He seldom eats before 12 o'clock in the day, and will have another meal at night-fall. The estimate, shown in the margin, of the annual consumption in seers of food-grains by a family of five souls, including one old person and two children, was furnished for the Famine Report.

Grain.	Agriculturists.	Non-agriculturists.
Wheat ...	720	880
Barley ...	160	.....
Jawár and maize	240	......
Rice	......	40
Gram ...	200	120
Other pulses ...	120	
Total ...	1,440	1,040

Dress.

The principal clothes worn by the agricultural classes are woven in their own villages out of home-grown cotton. English cloth is but little used, except by the more prosperous classes, and then only on marriages, holidays, or fair days. The English manufacturers have not succeeded in making a cloth so strong, warm, and close woven, and which wears so long, as that made by the native *juláha* or weaver. The principal cloths are *khaddar painsi, dhotar*, &c.; they wear them either coloured or uncoloured. The men wear *pagrís* on the head, and a white cloth over their body called *chaddars*, or in winter *dohars, khes*, red, and *dabba* or *lungís* of country manufacture. Or they wear a short shirt of cloth called *kurta*, and if very cold they wear *kammals* (blankets), or *loís* made of wool. The loin cloth is generally worn loose like a short petticoat. Muhammadans prefer *lungís* of a purple or blue colour and loin cloths of a blue colour. The Sikhs wear short drawers or *páijámás*. The women wear cloth sheets called *dopattas* or *chaddars* over shoulders and head, either entirely white or edged with coloured cloth or entirely coloured, red or yellow being the favourite colours. These are often ornamented with needle-work or embroidery. They also wear a *kurta*, or short shirt, coloured or white, with a tight-fitting bodice called *choli*, and

páijámas of coloured cloth, full and broad at the top, and tight fitting at the ankles. These are made of a cloth called *súsi*, and are generally striped in colours blue and red. Over this is sometimes worn a petticoat called *ghagra*, made of a cloth called *tausília* which is striped like *súsi*, or is white or white with spots on it; or, if coloured, the edging has a different colour on it. They wear the hair in a knob on the top of the head; the Musalmán women generally prefer to wear their hair in plaits hanging down.

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Dress.

Amusements.

The sports and games of this country are not numerous, nor are they carried on with much mirth or jest. The boys generally play *gullidanda*, a game with a stick and a spindle, which they strike; or prisoner's base, in which men sometimes join; or fly kites. The men are very fond of using dumb-bells of wood, enormously heavy and long, and which they use with great dexterity. They also lift and throw heavy weights; both amusements which contribute to the uprightness of carriage and fine figures so noticeable among the Májha Jats. The game of *saunchi*, too, is very popular at fairs or merry meetings. It requires a large open space, in which the players assemble and form two rings. One man from the outer ring falls out, runs backwards and forwards and is chased by one or two from the inner ring, till he evades them and returns to his ring, or his opponents give in, or he is caught, when the same game is taken up by another set. The party chased may strike his opponents in the chest or trip them up to prevent being caught. One of the most favourite amusements with natives, particularly round Lahore, is wrestling; the rules are somewhat different to those of the English game, and the attack is not confined to parts of the body above the waist, as in England. The Gaikowar of Baroda is a great patron of the game, and several men from Lahore and its neighbourhood are in his service. They sometimes come back and challenge the world, when great excitement is caused, and the victor is proclaimed by beat of drum, and a collection made in his favour. Ram-fighting, quail-fighting, and cock-fighting are all amusements that our forefathers delighted in, and we cannot therefore be astonished to find that all three of these spectacles are much delighted in by large crowds of natives. Betting and gambling in all its forms is most popular among a large number of even respectable and staid gentlemen. Cards, dice and shells (*kauris*) are used for purposes of gambling.

Music, singing and dancing.

Music, singing and dancing are all amusements much enjoyed by the natives. Dancing is generally performed by hired *nách* girls, and need not be further mentioned here than to say it is a very uninteresting and inanimate spectacle to European eyes. Music there is of various kinds, but with little harmony to our ears; the tom-tom or drum is most monotonous, but will excite the native to deeds of valour; the double flageolet is a popular kind of music used as an accompaniment to singing; there are various other kinds of flutes, violins, lyres; but it will not be necessary here to describe them. Of the songs in vogue among the agricultural population, the most popular are the ballads *Mirza Sáhiba ki sur* and *Wáris Sháh kí Hír*. The first describes the love of Mirza

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Music, singing and dancing.

and Sáhiba, a Jat Musalmáni woman. They were inhabitants of the Montgomery district, and the tale is that Mirza ran off with Sáhiba, and the parents and friends having given chase, overtook them and killed him. It is a spirited story, well told, and its recital forms a part of every festive gathering. The second is of the same kind, and describes the love of Hír and Ránjha, both of the same tribe, in the Jhang district. Ránjha was in love with Hír, but the parents not approving of the match, married her to another man against her will, from whom she eventually ran away. It is often asserted and believed that natives have no feelings of sentiment, but the very popularity of these two songs belies the statement.

Mutual assistance.

A want of the power of combination amongst natives is no doubt one great source of their weakness, but there are certain occasions on which they readily assist each other; it is, however, generally confined to those cases in which they feel confident they may require like assistance; for instance, in raising a heavy beam for roofing, or raising beams for a Persian wheel, or extinguishing fire, in raising cattle or men who may have fallen into a well or sunk into a quagmire, and on occasions of marriages or deaths. In all these instances, assistance will be readily and freely given. For the expenses attendant on marriages, even money will be lent, to be repaid on a like occasion with a similar loan. But in cases of another village being depopulated by fire, famine or sickness, the sufferers cannot expect much assistance, except from relatives or caste brothers.

The position of women.

The women of the agriculturists are used more as domestic servants than as companions of their lords and masters; their time from morning till night is fully occupied in sweeping out the house, grinding corn, milking the cows, churning butter, warming it to convert it into *ghí*, cooking and carrying food to their relations working in the fields, fetching water, making thread from the raw cotton for home consumption, sewing, picking cotton from the plants, collecting vegetables; and in the harvest time they often thrash the corn for daily consumption, manufacture fuel by drying cowdung in cakes, and carry flour to large villages, where they barter it for chillies, salt, &c.; these and various other occupations employ their whole time, and it is a most rare thing to find a cultivator a bachelor; for without such a helpmate, his work in the fields would be much retarded. The higher functions of the wife, however, are not unknown. In addition to the duties already detailed she generally keeps the household purse and endeavours in every way to prevent her lord from extravagance. She also has the management of family marriages; and if a clever woman, her husband, if only for his own comfort, has to keep her in good humour.

Hospitality.

The inhabitants of villages are more hospitable to travellers, who may be perfect strangers to them; they do not like to turn them away from their doors, but they generally endeavour to accommodate them in the village *takia* or hospice. In former days, and even now to some extent, it was the habit to receive anybody making his appearance into the bosom of the family; but this custom is now much modified, and there are very few villages

now where there is not a public *takia* or *dharamsála* for the reception of travellers, who are there provided with a bed, and a quilt in winter, and are generally fed from the *malba* or public funds at the disposal of the *lambardár*, who is the almoner of the community.

Marriages.

Marriages are generally preceded by betrothals at a very early date during infancy. The arrangement is made between a barber and the mother of the girl. The marriage takes place somewhat later; amongst the Hindú Játs there are some peculiar customs in the ceremony; they put up four stakes and cover them over with a red cloth called *bedi*, inside which enclosure they place two reed seats covered over with a cloth for the bride and the bridegroom. The Brahman then makes them go through a ceremony of worshipping the heavenly bodies, and he recites from the Shástar a *shlok* or verse, which, being interpreted, is an assertion on the part of the bride's parents that they give up their daughter; and then taking the bride's hand he puts it into the bridegroom's hand and makes him repeat a *shlok*, giving his consent to the union; this is called *háthlewa*. A fire is then kindled, and they are both made to go round it; this is called *lánwán*; the fire is supposed to be a witness of the ceremony, as fire is looked on as a deity by them. The marriage is then complete. Thus it may be seen that marriages are no empty forms, but are looked upon as sacred ceremonies, and cannot be lightly set aside. There is one other form of marriage which requires to be noticed, which is known by the name *chadar dálna*, literally throwing a sheet over the two parties becoming man and wife; the ceremony is of a light and easy kind, and is generally performed when a brother-in-law marries his deceased brother's wife. In other cases the marriage of a Hindú widow is rare, and this custom leads to great immorality, and consequently Hindú widows bear but an indifferent character in the country side. The Sikhs and Guláb Dásís permit the marriage of widows. Divorce is seldom resorted to, except in the case of adultery; adultery is said to be most common amongst women who have had no children. Marriages are seldom effected without the payment of money, and daughters are popularly supposed to fetch from Rs. 100 to Rs. 500; but the market price varies according to supply and demand. Some money is given on betrothal, and generally a further sum when the marriage is consummated and the daughter handed over to her husband. Sometimes the father will get a piece of land for his daughter's hand, but this is rare, and only given when an object is to be gained, such as marrying into a higher class or clan than the bridegroom could ordinarily aspire to. Ráíns do not accept money for their daughters, and in fact this avarice is not so common with Muhammadans as with Hindús. Marriages are effected between members of the same class or tribe (*zát*); for instance, most Játs will give and take each other's daughters, but the particular clan or *got* to which she belongs is excepted, as being within the prohibited affinity for a marriage to take place. The Dogars intermarry amongst themselves, and are the only tribe who follow this practice. The expense attendant on marriages is very great. The whole of the poor, maimed, and lep-

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rous beggars of the country side collect at a marriage, and have to be fed before they will depart. Friends not invited to a marriage take offence and cease to be friends. Priests, Bráhmans, *purohits* and *faqírs* all claim their due; and until a man has collected a large sum of money in hand, he does not wisely undertake a marriage for himself or any member of his family.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each *tahsíl* and for the whole district. More detailed information will be found in Table IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The Bauriás, the Ráthors and Labánas, when conversing together, speak in a language foreign to Punjábi, but they have all been returned as using that language for their mother tongue. These tribes have gipsy habits but in this district there are no less than 31 villages of Labánas, which have peacefully settled themselves to agriculture.

Language.	Proportion per 10,000 of population.
Hindustáni	259
Pahári	1
Kashmíri	42
Punjábi	9,631
Pashto	8
All Indian languages ...	9,951
Non-Indian languages ..	49

Education.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each *tahsíl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census Returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII. The mission schools are described in Section C of this Chapter, and the University College, and other educational institutions in Chapter V.

	Education.	Rural population.	Total population.
Males.	Under instruction	103	192
	Can read and write	327	543
Females.	Under instruction	4·2	15·9
	Can read and write.	3·5	22·1

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.

Details.	Boys.	Girls,
Europeans and Eurasians ...	107	128
Native Christians	33	49
Hindús	2,761	304
Musalmáns	2,351	540
Sikhs	574	70
Others	7	36
Children of agriculturists ...	1,742	18
" of non-agriculturists ...	4,091	1,109

Vernacular literature.

During the later Pathán and Mughal dynasties, Lahore was celebrated as the resort of learned men, and not a few of the names of standard Persian writers bear the suffix of *Láhori*. Here, as well as

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at Delhi, the poet Amír Khusro, one of the fathers of Urdu literature, lived and wrote at the close of the thirteenth century; here flourished Nizám-ud-din Ahmad, the author of the first historical work which treats exclusively of India; here was finished the "Tarikh-i-Alfi," a well-known voluminous history of Muhammadanism from the earliest period up to the thousandth year of the Hijri era; here was undertaken the existing Persian translation of the Mahábhárata and "Rája Tarangini;" and lastly, Lahore can boast of a poetess, in the person of Zeb-ul-Nissa, a daughter of the Emperor Aurangzeb, and her mystic effusions known as "Diwán-i-Makhfi" are still read and admired by the learned. But the Lahore of the present day is not distinguished by eminence in Vernacular learning; it has few libraries, and the educated natives are content with a smattering of Sádi, Háfiz, Zauk, and Nizámi; nor has the publication of cheap educational works or of evangelical literature by mission and other societies seriously interfered with the professional *Mirásis* or *Bháts*, a tribe of hereditary ballad singers, whose songs, ballads, and tales, recited at weddings and other festivities, are in reality the favourite literature of the day. On occasions of domestic festivity or sorrow the women pour forth their stores of traditional tales and songs.

There are several Vernacular printing presses in Lahore. The works they publish consist of reprints of books on the Muhammadan faith, a few pamphlets connected witn the Hindú religion, some elementary school-books, Muhammadan works on medicine, and tales and popular ballads. It is hardly necessary to say that history, science, and travel find little or no sale. There are six weekly newspapers—of which one is in Arabic, the rest in Urdu—published here. The *Koh-i-Núr* is believed to have the largest circulation. The *Journal of the Anjuman-i-Punjáb*, a literary society established by Dr. Leitner, is principally devoted to educational topics. The *Guide of India and the Mirror of Public Opinion* has for its motto "Blessed are the subjects and the Governments that opine freely and reflect candidly." The *Punjábi* is a weekly journal of news, politics and literature, and the *Nafa-ul-azím* or "great benefit" is in Arabic. The *Akhbár-i-ám* or "general news" is the cheapest, costing only a pice. There is also a medical journal, the *Bahr-i-Hikmat*, edited by Rahím Khan, Assistant Professor in the Medical School. All are lithographed. It can-

Printing Presses in the Lahore district as they stood in 1881-82.

Name of Press.	Publications thereat.	
	Newspapers.	Periodicals.
Civil and Military Gazette Press ...	3	1
Punjáb Printing Company ...	...	1
Egerton Press	...	1
Albert Press	1	...
Tribune Press	1	1
Punjábi Press	1	...
Saifi Press	1	1
Kádiri Kasúr	...	1
Mustafvi Press	...	2
Kádiri Lahore	...	1
Aftábi-i-Punjáb	1	1
Mitra Bilás	2	1
Anjuman-i-Punjáb	3	4
Victoria Press	...	3
Delhi Punch	1	...
Kánún-i-Hind	...	2
Koh-i-Núr Press	1	2
Punjáb Punch or Kiblat-ul-Matabi	1	...

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not be pretended that these journals have as yet any real influence; but here, as elsewhere in India, there are signs of improvement in the native press, and such startling paragraphs as it was wont to delight in are perhaps of less frequent occurrence. The table in the margin on the previous page shows the printing presses other than those belonging to Government, and the number of periodicals published at each.

A few illustrations of the folk-lore and popular poetry current at Lahore may find a place here. The popular ballads heard about the streets, like those of the rest of India, usually have burdens. The greater part are trivial, and, it must be confessed, somewhat tiresome. But the Punjábi has more notion of tune than some Indian races, and some of his ballads have grace and humour. A popular one is supposed to be sung by a young man to a pretty woman, in a half-serious, half-ironical strain, complimenting her on her eyes darker than collyrium, on her bangles, her nose-rings, and her delicate complexion, with a burden of—"I am a stranger from a far country, why should you abuse me?" Another describing the railway has the not unusual merit of Indian ballads—capability of being indefinitely prolonged, as each verse describes some peculiarity of a village, such as a saint's tomb, a temple, the dandyism of the young men, and so forth. Some very popular songs are mere genealogical recitations of the names of former heroes accompanied with religious ejaculations. Many seem to be cherished as merely melodious jingles, which lend themselves easily to the subtle quaverings in the minor key, which are the delight of Indian singers.

But the more serious movements which are stirring the upper classes of native society also find expression in song. Lála Bihári Lál, one of the leaders of the educated natives of Lahore, has composed a hymn-book for the use of the Sat Sabhá, an association of Hindu reformers. A few are historical. One contains a brief history of the Muhammadan dynasties of India; another gives a spirited account of the first Sikh campaign, ending in the battle of Sobráon.* Some ballads again indicate the current of popular thought on matters of general interest. An amusing example of this class is a Panjábi song popular some years ago, which bewails the miseries of English rule in contrast with the happiness of the good old times under native princes. The three first stanzas contain the gist of the earliest and most common complaints against the English rule, namely, that we have impoverished the wealthier classes, discouraged show and display, elevated the lower orders, encouraged women to be independent, and brought high and low under our levelling and complicated rules and regulations. The last stanza alludes to the introduction of a new system of conservancy which was then taking place at Lahore, by which the removal of the city sewage, instead of being left to hereditary sweepers, was made over to a contractor, a measure which was at first very unpopular.

But by far the most numerous and the most popular native songs are of an erotic character, and could not be given in English with

* The originals, with translations, of many of the ballads here referred to will be found in Dr. Thornton's Hand-book to Lahore.

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fidelity. Another class relates to ceremonies connected with births, marriages, and deaths. There are songs sung when the bridegroom is anointed with oil, songs when the bridegroom approaches the bride's house, songs on his arrival, songs on his departure, &c.; but nearly all are either puerile or indelicate. An exception is to be found in a favourite collection known as the songs of the twelve months, the *Fasti* of Hindústán. These were originally composed in Urdu by Jáwan, a well-known poet whose works, with those of Wali, Sauda, Mír Táki, and Miskín, may be considered as forming the *corpus poetarum* of Urdu literature. The songs of the twelve months have been translated into almost every dialect of the North-West of Hindústán and have given rise to numerous imitations. The best Panjábi imitation is that of Háshim, the court poet of Ranjít Singh, who was much admired for the elegant smoothness of his versification. The poem is intended to describe the agony of a wife in parting from her spouse, who is starting on a mercantile journey to Central Asia.

It would be easy to fill a volume with specimens of the songs and ballads of the Punjáb. The newspapers and the printed books have not yet shaken the hold of oral and chanted tradition and legend on the popular mind. Wearisome in its repetitions, effeminate and languorous in its tone, when not positively indecent according to the European standard, and deficient in true lyric force and energy, there is still much that is interesting in the local poetry, and it has the merit of reflecting the mind of the people with great fidelity. The tales are marked by the same faults as the songs. The best of them are founded on the well-known motives of the *Arabian Nights*, or of Persian stories, such as Laila Majnún, Joseph and Zuleika, Sasi, Rustam, and Sohrab, &c., in which Rájas and Brahmans are frequently substituted for the Sultáns and Pírs of the original. The indigenous tales are generally coarse and witless, and in most of them the prominent figure is a religious mendicant endowed with supernatural powers, which he invariably exercises to the annoyance of respectable people.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only two years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the first margin on the next page. But the numbers affected by these taxes are small. It may be said generally

Assessment.		1870-71.	1871-72.
Class I. ...	Number taxed ...	1,027	525
	Amount of tax ...	20,019	3,403
Class II. ...	Number taxed ...	384	287
	Amount of tax ...	10,283	3,815
Class III. ...	Number taxed ...	197	198
	Amount of tax ...	7,376	6,464
Class IV. ...	Number taxed ...	134	19
	Amount of tax ...	7,295	3,317
Class V. ...	Number taxed ...	148	...
	Amount of tax ...	16,480	...
Total ...	Number taxed ...	1,890	1,029
	Amount of tax ...	61,453	16,999

Chapter III, C.

Religious life.

Poverty or wealth of the people.

that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed at the end of Section E of this Chapter.

	1880-81.		1881-82.	
	Towns.	Villages.	Towns.	Villages.
Number of licenses	652	588	553	511
Amount of fees ...	12,770	7,445	10,835	7,325

Character and disposition of the people.

Tables Nos. XL, XLI and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants. Hindús and Sikhs are given to eating opium, and drinking *post* and *bhang*. *Post* is the pod of the poppy steeped in water, and *bhang* is an intoxicating drug made from hemp. It is mixed with water and drunk. Amongst Muhammadans, Dogars and Rájpúts are also given to drinking *post*, and are excessive smokers of tobacco. The Sikhs are great consumers of ardent spirits, but other tribes, if they drink, do so surreptitiously.

SECTION C.—RELIGIOUS LIFE.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalmán pupulation by sect is shown in the margin.

Religion.	Rural population.	Urban population.	Total population.
Hindú ...	1,749	3,298	2,092
Sikh ...	1,613	465	1,359
Jain ...	2	40	11
Musalmán ...	6,632	5,979	6,487
Christian ...	4	214	50

Sect.	Rural population.	Total population.
Sunnís	965	965
Shiahs	3·0	5·0
Wahabis	0·3	0·4
Others and unspecified ...	32·1	30·1

The sects of the Christian population are given in Table IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers

of each religion. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available.

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Religious Life.

Religion, of Muhammadans and Hindús.

Of the forms of religion, or peculiarities of the Muhammadans and Hindús, it will not be necessary to speak here further than to say that it differs but little from that of the rest of India. The Hindús here are said not to be so strict in the observance of rites as in other parts of India, and some of the Hindustáni Munshís have expressed their horror at seeing their brethren here drink water out of leathern skins (*masaks*), which is a custom abhorrent to a Hindú, for it implies the sacrifice of a life to provide the skin.

Brief mention of Sikh religion.

The Sikh religion is, however, peculiar to this part of India, and, though often described before, requires a brief mention. The Sikhs are really converts from Hindúism. The sect only date from the lifetime of Bába Nának, the founder of the religion, who lived in the 15th century. Bába Nának had two sons, Srí Chand and Lakshmi Chand, who are both founders of separate sects of the same religion. Srí Chand took to a religious life, and his followers are called *Udási faqírs*, and, as a rule, do not mix themselves up in worldly matters. Lakshmi Chand took to a secular life and his descendants are called Bedis. They can claim five pice from any Sikh they visit. They are looked on as sacred priests, but follow the rest of the world by engaging in all secular pursuits.

Bába Nának and his two sons.

Successors of Bába Nának.

Bába Nának died A. D. 1539, and was succeeded by his disciple, Angad, his sons not being considered sufficiently religious to succeed him. Angad died in 1553, at Khandúr, in Taran Táran *pargana*, Amritsar district, and was succeeded by his disciple, Amar Dás, who made Goindwál on the banks of the Beas in the Jullundur Doáb his residence, and died A. D. 1575. His descendants are called *Bhullas*. His successor was his son-in-law, Rám Dás, and from that date the succession to the sacred *Guruship* has been hereditary. The descendants are known by the name of Sodhi. Nothing worthy of record occurred during the lifetime of the next three or four *Gurus* till Teg Báhádur succeeded his father Harkishn, in the reign of Aurangzeb, who, hearing of the zeal displayed by the *Guru* in the spread of this new religion, massacred him. His son Govind Singh succeeded him, and he, being actuated by either fear or zeal, strove to cause union among the different sects of the Sikhs, with, however, only partial success.

Govind Singh as a reformer.

Many of the peculiarities attaching to the Sikhs were introduced by this reformer. He enforced the wearing of the long hair and beard, the hair being rolled upon the top of the head. The hair is never allowed to be cut or trimmed. He also started the system of initiation into the religion by *páhul*, or a kind of baptism; foregoing the use of tobacco, and the abandonment of the *janeo* or string worn across the shoulders and indicative of Hindús; and he also gave the affix of the name of Singh to all Sikhs, which is not taken till the ceremony of initiation has been gone through. The initiation is not supposed to take place before the years of discrimination are arrived at, but is performed at any age after seven years old. The *páhul* is generally gone through at the sacred

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Govind Singh as a reformer.

temple of Amritsar, but in some instances Sikhs are initiated by *Granthis*, or religious teachers of the sect, in their own villages. The priest takes a bowl of sugar and water, and stirs it up with an iron knife kept in their turban, called *kirpán*, and reads a religious work called *Japjáp*, and five chapters of a sacred song called *Sawaiah*, the assembled people joining; the convert is then made to recite the following formula:—

"Our God; his name is truth; the omnipotent; without fear; without enmity; immortal; ever immortal; say by the *Gurús* power that God is best, God ever and will be ever, and Nának has said the truth."

After which the sugar and water is put into the palm of his hand to drink from five times, and between each time he has to say, *Wáh Gurú-jí-ka-khálsa, Wáh Gurú-jì-kì-fateh.* Praises of his *Gurú* as being the victorious ruler. After this he is sprinkled five times on the face and head with this liquid, and is lectured to always keep in his possession five things beginning with a *k, viz.*, (1) *kés* (long hair); (2), *kanga* (comb); (3), *kara* (bangles of iron): (4), *kach* (knee breeches); (5), *kirpan* (knife), as part of his creed; and not to associate with *monás*, or those people who shave the head, and, *narimár* or smoker; *kúrimar* or men who commit infanticide; and with five other sects who are dissenters from Har Govind's followers, *viz*:—(1), Minia, who poisoned Gurú Arjan; (2), Masnadia, who are noted for extortions; (3), Dhimalias who refused homage to Har Govind; (4), Gangusháhí, who have the bed of Gurú Amar Dás, and declined to receive initiation; (5), Rám Rái, who introduced an innovation in a sacred work called A'sá-ki-wár. If any of these sects are present at the time of the ceremony, they get a share of the sweetmeats distributed to them, but no further communion is allowed, and the followers of Gurú Govind will not intermarry with these excommunicated sects.

Converts received from all Hindús.

Converts and disciples are received from almost all Hindús, Brahmans, Khatrís, Dhobís, barbers, Jhíwars, &c., &c., and they become, on initiation, equals, without reference to caste. They are allowed to eat meat and drink spirituous liquors, of which they are, as a race, very fond. Gurú Govind also admitted sweepers (*Chúhras*), but the other Sikhs will not eat with them or receive them as equals, as, by the tenets of their religion, they should properly do. They form a distinct class, while following the Sikh tenets. They are still admitted as converts, and are called *Mazbis*.

The religious books of the Sikhs.

The religious books of the Sikhs are held in great veneration, and are most carefully preserved. The original *granth* is in the possession of Gurú Jawáhir Singh, of Kartárpur, in Jullundur district, and this is often referred to for correction of copies or erasure of interpolations; this book is most carefully guarded. The chief religious work is the collected sayings of Bába Nának, called the *Adi granth*; and, secondly, the *granth* of Gurú Govind. These books, or passages from them, are read out night and morning to assembled crowds in religious edifices, and the devotees throw votive offerings around the book, of pice, corn, &c. Dr. Trumpp has published a most learned translation of the *Adi granth*.

[Sik]h love of loot.

Gurú Govind was the first leader of the Sikh Confederacy, and he gradually made his followers a warlike race by leading them to

Sikh love of loot.

plunder the Muhammadan villages. The Sikhs thus attained that love of marauding, plunder, loot, which has never left them, and much of their love for the English is based on the power they have enjoyed in our time to plunder Delhi, Lucknow, and last, though by no means least, Pekin, the relics from the Summer Palace of which may yet be seen in many a village. Mr. Saunders writes, in 1869, "One fine Sikh, to this day when he comes to visit me, dons a robe of Chinese silk covered with ludicrous figures, which found its way into the Májha from the spoil of the emperor of China's home;" and in 1884 Colonel Beadon was visited by a retired non-commissioned Sikh Officer in a robe of Chinese silk which he said had been looted at Pekin.

The Kúkas.

Within the last few years a new sect of the Sikhs have sprung up, called Kúkas, under the teaching of one Rám Singh, a carpenter of Ludiána. This sect rose to some importance from the number of followers Rám Singh obtained, and also from their exellent system of organization. Every district had one or more *Súbas* appointed, who corresponded direct with Rám Singh, and were bound to carry out all his orders. The attack by the Kúkas upon Maler Kotla in January 1872 led to the execution of a number of the ringleaders, and to the deportation of Rám Singh, since which the sect is believed to be declining. The Kúkas are dissenters, or rather purists; they read the sayings of Nának, but do not venerate Gurú Govind's book. They are easily recognized by the way they wear their turban, which is worn very low down on the forehead, and their beard is worn in a peculiar way. Their ceremony of initiation is said to be kept a secret, and they are noticed constantly reciting some formula to themselves. They follow the Sikh rules regarding the hair, beard, and tobacco, and are very austere and strict in their observances. They are strongly enjoined to desist from speaking untruths, not to eat meat or drink liquor, and to lead a moral life. They are not at present in great force in the Lahore district, but they number many converts, particularly in Bhasín, in the Lahore *pargana*. They have constructed a place of religious worship at the Masti gate of the city of Lahore, where they assemble and read the *granth*.

Guláb Dásís.

Guláb Dásís are another sect, founded by Guláb Dás, a resident of Chattíanwála, in the Kasúr *pargana*. They admit any caste, but do not eat or intermarry with them. They are Deists, and have written many works to prove that man is immortal, and will be absorbed into the Deity, being of the same substances as the Deity; and they do not believe in a future state. Their chief work is Updés Bilás, which is much venerated by them. Guláb Dás is still alive, and any one wishing to join the sect goes to him, and, having presented him with sweetmeats, they have to pray for knowledge of the right faith, repeat the *Sohang* and declare that they believe themselves immortal. They have no peculiarity of dress or appearance. They are styled Sáíns and are very clean in their appearance. They are great disputants to prove the immortality of man, but are neither strict in the observance of abstaining from tobacco, or immorality, for their Gurú is living in open adultery without causing any scandal

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Fairs.

amongst his followers. They are most numerous in the Kasúr *pargana*. They see no harm in incest.

There are no commercial fairs held in this district of any importance. What fairs there are, are religious or semi-religious meetings, which have gradually passed into gatherings for merriment or pleasure. The most frequented are as follows:

Bhaddarkál, held at Níázbeg, about seven miles from Lahore, in June, in honour of the Hindú goddess *Dévi.* About 60,000 people collect from Amritsar, Lahore, and the neighbouring villages; there is a tank and shady garden, with masonry buildings around it, in which sweetmeat shops are erected, and the crowds collect during the heat of the day; it is merely a religious gathering.

Basant-ká-mela, held in January, at the mosque of Mádho Lál Husain, in Bághwánpúra, about four miles from Lahore, near the Shálámár gardens. It is a Hindú festival, and some thirty or forty thousand people assemble. Mahárája Ranjít Singh levied a tax from all people attending it, and the visitors were enjoined to wear clothes coloured with yellow ochre. In recent years a show of brood mares and young stock has been held here with some success, in connection with the *Chirághon* fair, and prizes are given by the Horse-breeding Department.

Chirághon-ká mela, or fair of lamps, held in the Shálámár gardens towards the end of March; it lasts for one day only; the fair is held during the day, when *nátches* and other sports are exhibited while the fountains are playing; and as the fair is held in the spring, the gardens are looking their best; and this, coupled with the crowds of natives dressed in their holiday clothes of the gaudiest of colours, makes a very pretty spectacle well worthy of a visit from any residents of Lahore who have not previously seen such a gathering. At dusk the lamps are lighted, and shortly afterwards the people take their departure. The attendance is estimated at 45,000 persons.

The Rám Thamman fair, held in the village of Thamman, the centre home and depôt of the Bairági *faqírs*. Thamman is situated about three miles south-west from the Railway station of Rukhanaula on the Raiwind extension to Kasúr. The fair is held in April on the Hindú festival of *Baisákhí*; about 60,000 people collect; it lasts for two days. The fair has lost some of its importance since the Railway has opened, and enabled people to get away so easily to the more important *Baisákhí* fair at Amritsar. This is probably the most important fair in the district; it is principally resorted to by the young agricultural sparks of the district, who collect here in their holiday costume, and there is considerable license allowed to them, and the morality of the majority of the women attending the fair is doubtful. There is a prettily situated tank with shady trees and buildings around it, which is the centre of the fair. The Bairági *faqírs*, who have been wandering all over India, time their tours so as to return to their home for this important meeting, and receive a share in the large collections made from their devotees.

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I'd-ul-fitar and I'd-ul-zuha, two small Muhammadan meetings or fairs held at the mosque of Addul Maáli, at the Mochi gate of the city of Lahore; they last about three hours.

Kadmon-ká-mela in the Anárkali bazár, at the mosque of Sakhí Sarwar. This fair is held in February on the first Monday after the new moon; the visitors make offerings at the tomb, and a certain class of musicians called Dholís take young children, who are presented at the tomb, and dance about with them; about 10,000 people collect; the fair lasts only a few hours.

The *Nankána* fair, held at Nankána, in the Sharakpur *tahsíl,* about forty-five miles from Lahore. Nankána is the birth-place of Gurú Nának, the founder of the Sikh religion. The principal attendants at this fair are therefore Sikhs and Hindús; they do not generally exceed five or six thousand in number; the fair lasts for one day, and is held on a Hindú festival called Nirjala Ikádshi.

Dasahra-ká-mela.—A fair held in October on the parade ground in front of the Lahore fort. There is a general Hindú festival at this time lasting for eight days. An effigy of Rám Chandar is carried about, as well as an effigy of his great enemy Ráwan, and a great concourse of people collect on the evening of the last day to see the effigy of Rám Chandar's enemy burnt amidst a great noise of fireworks and crackers. Mahárája Ranjít Singh also used to levy a fee or tax on this fair, and gave *khilats,* or dresses of honour, on this occasion to all his faithful followers and attendants.

Tázián-ká-mela.—This is held on the last day of the Muhammadan festival of the Muharram at Dátá Ganj Bakhsh. The Muhammadans make *tázíás* or effigies to commemorate the massacre of Hasan and Husain, descendants of the prophet. On the last day they are brought to be buried and destroyed. It is a purely Muhammadan gathering, though a large concourse of Hindús also collect to see the *tázíás,* which are often very prettily decorated, pass in procession. The Shías, one of the principal divisions of the Muhammadans, exhibit a horse, and in former days there was seldom a Muharram on which blood was not spilt in a free fight between the opposing sects of the Shías and Sunnis, but arrangements are now made to keep the two sects separate.

The American Presbyterian Mission.*

This mission is in connexion with the Board of Foreign Missions of the Presbyterian Church in the United States of America. It was established, a few months after the annexation of the Punjáb in 1849, by the Rev. Messrs. Newton and Forman, who arrived in Lahore in November of that year. The staff of missionaries consists at present, of the Rev. Messrs. J. Newton, C. W. Forman, the original founders, and the Rev. A. P. Kelso, who are assisted by their wives and also by Miss Thiede, Misses Rosa, Emma and Jane Harris, and Mrs. Anderson. Also by Mr. R. C. Dás, the Christian Head Master of the Boys' High School, the Rev. P. C. Uppal, Alexander Orr, and Sunt Ram, teachers in the School, and Dr. Isa Dás in charge of the Mission Charitable Dispensary. There are three Christian congregations in connexion with the Mission. A native

* The following account has been kindly furnished by Dr. Forman.

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congregation which worships in the church in the Mission compound; a European and a Eurasian congregation which worships in the Union Church in Anárkulli; and a congregation of Presbyterian soldiers which worships in the Union Chapel in Meean Meer. The average audiences in these several places may be put down as respectively one hundred, fifty, and forty. Besides these places of worships, there are a chapel at the Lohári gate for preaching to the people, another at the Delhi gate, which also answers as a dispensary, and a third near the fort, which has ceased to be used in this way, owing to the fact that the civil station and the railway have attracted the population from that part of the city. A considerable number of converts have been baptized from time to time, but most of them have afterwards gone away for employment in other places or for other reasons.

Mission dispensary.

For a long time the dispensary was in the hands of Hindú and Muhammadan native doctors, but it was never a real success even as an institution for healing the sick till the Mission secured the services of the present doctor, a Christian, who has made the institution really popular. The daily applications average about fifty during the whole year, making a total of about fifteen thousand.

American Mission School.

The Mission School for boys was begun in December 1849, and was the first English school opened in the newly acquired territory. At first there were only four or five pupils, and this number did not increase rapidly during the first decade, partly no doubt because the people did not know how long a stay the English would make. At the mutiny, it was almost broken up, as they thought the time for them to depart had come. After the mutiny the school began to grow and increased rapidly for a number of years. At present there are nearly six hundred pupils in the main school, with about nine hundred and fifty in twenty-two branch schools, and seventy in a night school for adults. At one time the school was affiliated to the Calcutta University, and educated a class up to the B. A. standard, and two of them received diplomas from that University; but it now educates only up to the Entrance Examinations of the Universities. The following are the subjects taught: English, Persian, Urdu, Hindi and Sanskrit, Geography, History, Arithmetic, Geometry, Algebra, and a little science. Instruction in the Bible is of course given to all the pupils as far as possible, as the great object of the schools is to teach them religious truth, and their duty to God and man. Besides these boys' schools, there are eighteen primary schools for non-Christian girls in the city conducted by Miss Thiede and the other ladies mentioned above in connexion with the mission, in which there are 205 Hindú girls, 175 Mnhammadan, 44 Sikh, and 56 other children of the sweeper class. Some of these children learn Persian, others Urdu, Hindi and Gurmukhi. Arithmetic, Geography, and History are also taught, and needle work of various kinds, knitting, and, as in the boys' schools, the Bible is taught in all. Beside the sch ools conducted by these ladies, most of them visit *zanánas* where they have several pupils.

Methodist Episcopal Mission. *

The Methodist Episcopal Mission is the youngest of the Evangelical Missions in Lahore, having occupied the field so recently as

* This account has been kindly furnished by the Rev. Mr. Gude.

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Methodist Episcopal Mission.

February 1881. It is connected with what is officially desginated the "South India Conference" of the Methodist Episcopal Church of America (U. S.) The Mission is purely self-supporting, and has a twofold object. : "first, to establish regular work among the Europeans and Nominal Christians, organizing them into an aggressive English-speaking Church ; and, secondly, through them to push forward a vigorous Evangelistic advance." There is one Missionary only on the staff of workers. The Mission has no schools attached to it. All its efforts at present are confined to preaching. No community of Native Christians is at present attached to it.

St. John's (Missionary) Divinity School.*

This institution was founded in 1870 by the Rev. T. V. French, then a missionary of the Church Missionary Society and now Bishop of Lahore, for the purpose of training Christian natives of this and the neighbouring provinces as clergy and catechists. At first the Divinity School was conducted in a hired bungalow in Anárkulli, but in 1871 it was located in a set of buildings specially purchased and adapted for the purpose, known as Mahá Singh's garden, near the Mayo Hospital. These consist of the Principal's house, chapel, library and class room, Native clerical teacher's house, and quarters for some 25 students, married and unmarried, grouped round three courts.

The course of instruction in the Divinity School is almost entirely theological, and the students do not, therefore, appear in any of the Government examinations, nor does the college receive any grant from Government. Students who have not passed the Middle School Examination are expected to pass a similar examination on entering the Divinity School. The course of study lasts three years, and the following subjects are taught : Elements of Hebrew and Greek ; Exegesis of Holy Scripture ; Church History ; Christian Doctrine and Morals ; the Evidences of Christianity ; the Hindú aud Muhammadan controversies ; Pastoral Theology and Homiletics (including criticism of sermons to Christians and others) ; the Book of Common Prayer ; the rudiments of Physical and Mental Science ; and Singing. The teaching staff consists at present of two European missionaries, who are university graduates and fill the office of Principal and Vice-Principal respectively, and a native clergyman who has been trained in the College itself. Both Principal and Vice-Principal have, however, other duties also to perform, connected with the missionary work of the station. All the teaching, except in special cases, is given through the medium of Urdu, and various theological text books in that language have been produced from time to time by the teaching staff. The number of students, who have attended the Divinity School since its establishment in 1870 up to July 1883, is 74. This gives an annual average of six men entered. Seventeen students have been rejected for inefficiency or other causes ; and five remained in the college at the end of the session of 1882-83, leaving 52 who have gone out to work, either privately or in the service of various missionary societies. Of these 13 have received Holy Orders ; four have

* This account has been kindly furnished by the Rev. Mr. Weitbrecht.

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St. John's (Missionary) Divinity School.

died; 48 in all are working at various stations in the Punjáb and in the North-Western Provinces. The students are drawn from all classes of the Native Christian community. It will be seen from the above average attendance of students that the accommodation of the Divinity School has not been entirely exhausted by the requirements of its theological pupils. Advantage has been taken of this circumstance to form a hostel for Christian students attending the various educational institutions in Lahore, and at present there are some twelve secular students living in the Divinity School under rules specially framed for them.

The funds for purchase and adaptation of the premises and for stocking the library (which contains several thousand volumes) were raised mainly by the founder, who, as Bishop of Lahore, now acts as visitor of the college. The Church Missionary Society gave a large grant, and the property belongs to that body. A few scholarships have been endowed or are annually contributed by friends. The late Rev. G. M. Gordon (who was at one time on the teaching staff) left a legacy towards building a college chapel; and this, with a testimonial fund raised to Mr. Gordon's memory, has almost sufficed to cover the cost of erecting the Gordon Memorial Chapel. This is the most conspicuous and ornamental object among the college buildings. It is built of red brick in a Saracenic modification of the Northern Italian style.

The Indian Female Normal School and Instruction Society.

This institution, connected with the Church Missionary Society, established in 1873 a boarding school for the class of better native girls in Naulakha, on the road leading from the railway station to Government House. The primary object is to train Native Christian girls as teachers, and secondarily to impart a sound English and vernacular education to girls whose parents are inclined to pay on a moderate scale. There is a Lady Superintendent with a staff of one English lady assistant, a European matron, and a *munshi*. From 25 to 30 girls are being educated in the school, which is duly inspected by Government officers, and receives a grant-in-aid. The school is partly supported by the parent society in England, partly by voluntary subscriptions raised in Lahore, &c., and partly by fees from the parents of the girls who attend. In connection with this society there is also a Lahore *Zanána Mission*, in which lady missionaries are employed in instructing Muhammadan girls in Urdu, Bible, History, Arithmetic, and needlework, in eight girls' schools founded for that purpose, and in visiting and teaching in *zanánas*.

Religious Book Society.

The Punjáb Religious Book Society was established in 1863, and has its central depository in the Anárkulli bazar; it is in connection with the London Religious Tract Society, and has for its object to supply the public with religious tracts and books in English and the Vernacular languages. The steady increase of the sales of this society has been remarkable. Twenty colporteurs are engaged in Lahore and other stations in the Punjáb in the sale of tracts, books and copies of the Bible, for which there is a steadily increasing demand. The Society is liberally supported by public subscriptions and donations. A new and commodious building has been erected in the Anárkulli *bazár*.

SECTION D.—TRIBES, CASTES, AND LEADING FAMILIES.

Chapter III, D.

Tribes, Castes, and Leading Families.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjáb, and most of them in many other districts, and their representatives in Lahore are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881.

The Census statistics of caste were not compiled for *tahsíls*, at least in their final form. It was found that an enormous number of mere clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes may be broadly described as follows :—

The Sindhus stretch in a band right across the district from east to west. The Sidhus are found only in the extreme south of the district. Aráíns hold land along the banks of both rivers, but especially about Sharakpur. The Dogars are confined to the lower course of the Sutlej. The Bhúlas occupy, with the Sindhus, the centre of the *bár* between Lahore and Kasúr while the Kharrals and Virks are found in the trans Rávi highlands.

Tribes inhabiting Lahore.

The following graphic sketch of the inhabitants of the district is taken from Dr. Thornton's Guide-book :—

"These may be classed roughly into the nomadic, the agricultural, the labouring, and the mercantile. Of the nomadic, the principal are the Gújars and Ahírs, both of them Hindu tribes of low caste, possibly remnants of the aboriginal inhabitants ; and the name of the latter may be identical with the Abisares of Ptolemy and the Abhíras of the Puránas. Their occupation is chiefly that of cattle-grazing, with which they combine the less laudable one of cattle-stealing. In the *bár* or jungle villages are found other tribes of a nomadic character, such as Kharrals (Hindú), Kátias (the representatives probably of the ancient Kathaoi), and Bilúchis.

"Of the agricultural tribes the principal are Ráíns (Muhammadan), said to have immigrated from Sind and Rájpútána ; Bhattis, an old Rájpút tribe once very powerful, said to have been converted to Muhammadanism in Timur's time ; and Jats (chiefly Hindú or Sikh). The latter are a strongly built, martial race, frequent not only in the Punjáb, south and east of the river Jhelum, but under the name of Juts and Jats in Rájpútána and the west of Hindústán. Untrammelled by strong caste prejudices and devoted to agriculture, they are not only good husbandmen, but excellent soldiers, and formed the flower of the Sikh armies as they now do of ours. They are sub-divided into numerous *gots* or clans, some of which claim a spurious Rájpút origin ; others still point to Ghazni, and the hill countries north-west of the Indus, as their original seat. Some have supposed that they are the descendants of the Scythic tribes who ruled the Punjáb in the first five centuries of our era, and that their name is a corruption of that of the ancient Getæ. If so, their ready adoption of the Sikh and Muhammadan religions may be due

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Tribes, Castes, and Leading Families.

Tribes inhabiting Lahore.

to their not having been originally a Hindú race; and traces of Scythic manners may possibly be found in their love for horses and strong drink, their reverence for martial weapons, and their carelessness for the honour of their wives. The lower classes of the labouring population, such as *Kumhárs* (or potters), *Kahárs* (common labourers), carpenters, blacksmiths, &c., are mostly Hindú; but many of them, though not Sikhs, have a great respect for Gurú Govind Singh, the Sikh Apostle. Silk-weavers, shawl-workers, and brocade-manufacturers, on the other hand, are Muhammadan. Sweepers, the lowest class, are neither Muhammadan nor Hindú, but are probably an aboriginal tribe akin to the Santhals, whom they resemble in their dark glossy skins, high cheek-bones, and flat noses.

Of the mercantile tribes, the principal are the Khatris, to whom belong the better class of shopkeepers and bankers. These claim descent from the Khshatriya or military caste of Hindús, now extinct, and are said to have dropped the initial sibilant when they exchanged the sword for the pen. Rennel would identify them with the Katheri of ancient writers; but these are the same as the Kathæi, who are with more probability identified with the Kátias, inasmuch as the Khatrís are immigrants and the Kátias not. It is more probable that the Khatrís are the same as the Chatars mentioned in the Puránas as inhabiting the vicinity of the Saraswati.

The Banyas are an inferior caste, and generally inferior as traders to the Khatrí. They are very numerous. The Aroras are of the Vayas caste but are generally only petty traders. Bhábras are Jain inmigrants from Rájpútána; Kalals are the spirit-making and spirit-selling class; Labanas are a peculiar tribe of peregrinating traders chiefly in grain; and Kambohs are confectioners. The list might be indefinitely prolonged if the names of all the tribes or castes and their sub-divisions were given. Almost every occupation or trade or branch of a trade has a tribe or family exclusively devoted to it, the members of which are bound together by some peculiarity of religious rite, worship some special incarnation of Siva or Vishnu, have special festivals, and use to one another in matters relating to their trade a slang phraseology known only to themselves, and in some cases a peculiar written character. They act, not as individuals, but as members of a brotherhood, represented, and to a certain extent controlled, by one or more headmen. Under these circumstances, individual competition is almost unknown; consequently progress in any existing branch of trade, or in any established manufacture, is of rare occurrence, and must be of very gradual development.

Jat and Rájpút tribes.

The following figures show the principal Jat and Rájpút tribes returned at the Census of 1881.

Sub-divisions of Jats.

Name.	Number.	Name.	Number.
Awán	831	Siál	1,243
Aulak	1,573	Sohal	942
Bains	565	Sarál	921
Bhatti	10,287	Khag	744
Bájwá	1,772	Gondal	859
Bhullar	9,711	Gil	7,740
Buttar	3,240	Khokhar	2,184
Cháhal	699	Kharal	5,992
Chauhán	946	Kashmíri	1,152
Chaddhar	2,570	Mán	899
Dhániwál	1,955	Manhás	669
Deo	647	Virk	6,164
Dhillon	3,626	Varaich	1,292
Randháwá	1,166	Hanjra	1,495
Sindhu	42,208	Bhat	2,426
Sidhu	10,459	Bhútri	1,270

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Tribes, Castes, and Leading Families.

Jat and Rájpút tribes.

Name.	Number.
Subdivisions of Jats.—(Contd.)	
Sondi ...	1,470
Sherkal	2,908
Dhuddi	710
Khíchi	518
Manj ...	557
Naipál	857
Wattu	739
Sub-divisions of Rájpúts.	
Bhattí	15,854
Panwár	1,598
Túnwar	707
Joiya ...	1,284
Chauhán	2,239
Dhúdi ...	1,063
Ráthaur	1,580
Salahria	1,883
Khíchi	489
Khokhar	8,349
Náru ...	1,269
Awán ...	1,357
Sipra ...	621

Jats.

Of the agricultural community, the prevailing caste are the Jats, principally Hindús or Sikhs, but occasionally Muhammadans; often both are of the same ancestral stock. The latter are descendants of men who were converted during some of the various Muhammadan dynasties. The Jats are divided into many *gots*; they principally occupy the Májha or central tract of the Bári Doáb. Though this tribe are the prevalent caste, and though they are found in some of the most prosperous villages in this district, yet they are not often found where much labour is required to overcome natural difficulties of soil or situation, nor are they the best or most laborious class of agriculturists in the district. They are generally found where the crops are dependent on the rainfall, and where the only labour required is the ploughing and sowing of the soil. Mr. Egerton says:—

"The Jat Sikh population is the most important and interesting section of the people on account of their nationality, and also on account of the energy and intelligence of their character. The principal tribes or *gots* of the Jats resident in the district are Sindhú, Sidhú, Gill, Dhillon, Bhúlar, Bhatti, Búthi, Dháliwál. Besides these there are scattered communities of Mán, Her, Dhanoa, Virk, Shekham, Hanjrá, Uppal, Pannú, Bhangú, Varaich (or Chúng,) Súra, Gúrún, Mangath, Devo. Of these the Bhúlar, Mán, and Her tribes are considered to be of common origin, and do not intermarry.

"The Sindhús are by far the strongest tribe. They state that the founder of their tribe, and also of the Pannús, came from near Ghazni, in Kábul. These are the only tribes who ascribe to themselves a western origin. The Bhúlars state that they, as well as their kinsmen of the tribes of Mán and Her, sprung from the matted locks of Mahádeo. The other tribes have no traditions regarding their origin, but all agree that they were not indigenous in the Punjáb, but emigrated from the hills, and some from the countries east of the Sutlej known generally by the name Málwa.

"I have little doubt that many of the *gots* have been formed by degenerate Rájpút families who have taken to cultivation, and perhaps have married the widows of deceased brothers, which is a custom peculiarly distinctive of Jats. In the Ludhiána district, Jats and Rájpúts existed, whose *gots* had one name, and the Jats ascribed their origin to circumstances similar to those I have above mentioned.

"I find in Elliot's Glossary, page 411, the names of many *gots* of the Jats of Hindustán. Only four or five of the names there given correspond with those I have enumerated. The name of Pacháde, there stated to be applied to recent immigrants, is applied in this district only to tribes of the Musalman Jats, chiefly pastoral, who inhabit the *bár* or jungle of the Rachna Doáb.

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Tribes, Castes, and Leading Families.

Jats.

"The Jats are industrious, active, and intelligent. They are not good Hindús, and many of their practices—marriage with a deceased brother's widow, called (*karewa* or *dharewa*), eating bread cooked at a public oven, purchase of wives, and excessive love of spirits,—are quite abhorrent to high-caste Hindúism. The worst points in their character are—avarice and incontinence. They will steal away anything and will run away with any woman. Cattle-stealing is hardly considered an offence amongst them, and the standard of female virtue is very low. Marriages between a Sikh and a Musalmán are not unknown, and the offspring become Sikhs as if the mother had been a Hindú; this practice is, however, reprobated by the majority."

Aráíns.

The class of people most naturally cut out for farming are the Aráíns. They are almost all Muhammadans, though in the Chúnián *tahsíl* there are one or two villages of Hindús. They are said to be of the same stock as Kambohs, who are almost all Hindús. The principal recognized difference in their customs is that the Aráíns do not sell or accept money for their daughters, and that the Kambohs do. They are both most laborious cultivators, and are well described as market gardeners. They are seldom or never found located where the soil is bad or irrigation difficult and one of their villages presents a very different aspect to that of any other class of people. Every inch of it is covered with some crop. Manure is largely used by them, and garden produce of all kinds thrives under their hands. They are much sought after as tenants, and appear a most orderly, quiet and inoffensive set of men. They own some 90 villages in this district, and cultivate in many others.

Muhammadan Rájpúts.

The Muhammadan Rájpúts are the next most important race of agriculturists in this district. They own some 118 villages, but are generally lazy, and not nearly as good farmers as either the Jats or Aráíns. There are no Hindú Rájpúts in this district.

Labánas and Mahtams.

Labánas and Mahtams are also good cultivators, but they are not numerous, nor are they properly considered as agricultural tribes. The former are by trade carriers, though some of them have now settled down and left their usual nomadic life. Mahtams also carried on various inferior trades, but in some instances have taken to agricultural pursuits; they are generally found on the banks of rivers.

Dogars and Kharals.

The worst farmers in the district are the Dogars and Kharals, both Muhammadans. The former are always found on the river banks, and bear a bad reputation for thieving, which the Kharals share with them. The Kharals are only found in the highlands of the Sharakpur *tahsíl*, adjoining the Montgomery district, where there is a large colony of them, who gave considerable trouble in these parts during the mutiny year of 1857; and it was not till the head of their tribe, Ahmad, was killed that they were brought into a state of subjection. Both the Dogars and Kharals turn their principal attention to the lifting of cattle. They only devote themselves to agriculture as a blind to the authorities, or to raise a few poor crops for the sustenance of their cattle and families. They drive a good trade in cattle-stealing, and are therefore disinclined to turn their hands to other pursuits.

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Tribes, Castes, and Leading Families.

Leading families.

The following is a list of the *Raises* and *Darbaris* who are men of influence and property in the Lahore district. An account of the family of each is given in detail below:—

1	Raja Harbans Singh.	26	Kaor Bakhshis Singh.
2	Nawab Nawazish Aly Khan.	27	Kaor Thakur Singh.
3	Dewan Ram Nath.	28	Kaor Narayan Singh.
4	Sardar Narinder Singh.	29	Kaor Bhoop Singh.
5	Kaor Naranjan Nath.	30	Shaikh Sande Khan.
6	Shaikh Gholam Mahbub Subhani.	31	Uttam Singh, son of Sobi Singh.
7	Bhai Nand Gopal.	32	Fateh Jang Khan.
8	Bhai Mian Singh.	33	Kishan Singh Povindia.
9	Dewan Narindra Nath.	34	Rai Bahadur Seth Ram Ratan.
10	Sardar Ranjodh Behrwalia.	35	Rai Mela Ram.
11	Nawab Abdul Majid Khan Suddozi.	36	Hussain Bakhsh.
12	Sardar Saroop Singh.	37	Colonel Sikandar Khan.
13	Sardar Fateh Singh Thehpuria.	38	Pandit Prem Nath.
14	Fakir Zahuruddin.	39	Harkishan Das.
15	Lala Bhagwan Das.	40	
16	Fakir Burhanuddin.	41	Hursukh Singh.
17	Fakir Jamaluddin.	42	Mohamed Azim.
18	Pandit Rikhi Kesh.	43	Shio Ram Das.
19	Raza, Aly Khan.	44	Rahim Bakhsh.
20	Pandit Jwala Dutt.	45	Rai Beharilal Dewan Das Mal.
21	Misar Ram Das.	46	Bolak Singh.
22	Ahmad Yar Khan.	47	Mian Karim Bakhsh.
23	Missar Sundar Das.	48	Durga Prashad.
24	Fakir Kamaruddin.	49	Shaikh Nanak Bakhsh.
25	Fakir Mehrajuddin.	50	Jallaluddin.

(1) *Raja Harbans Singh.*
(4) *Sardar Narinder Singh.*

(1.) *Raja Harbans Singh.*

(4) *Sardar Narinder Singh.*—Raja Harbans Singh is of the family of Raja Teja Singh, described at pages 29 to 44 of the *Punjab Chiefs.* He is brother and adopted son of the Raja, who with his elder brother Jamadar Khushal Singh came from Ikri in Meerut district in the time of Maháràja Ranjít Singh. Harbans Singh has been given a *jágír* of Rs 60,000, in Láhore and Amritsar divisions, and exercises judicial powers as a Magistrate of the 2nd Class and Assistant Commissioner with special powers in the *pargana* of Shekhupura in the Gujranwála district. Sardar Narinder Singh is son of Raja Teja Singh by his cousin's wife Karm Kaor.

(2) *Nawab Nawazish Ali Khán.*
(19) *Riza Aly Khán.*

(2.) *Nawab Nawazish Ali Khán.*

(19) *Riza Aly Khán.*—Nawab Nawazish Ali Khan is head of the well-known family of *Kazal bash.* He is the son of Nawáb Ali Raza Khán, who rendered valuable service to the British Government at Kábul in the first campaign of 1839. These services were performed by Nawab Ali Raza Khán at the greatest personal risk, and to the loss of his wealth and hereditary estates. Finding his life in danger in Kábul, he accompanied the British Forces to India. From this date this family has resided in Lahore. When the mutiny broke out, Ali Raza Khán raised a troop of horse for service at Delhi, and sent it under the command of his brothers, Mohammed Raza Khán and Mohammed Taki Khán. This troop he equipped at his own expense, and by mortgaging his houses and property in Lahore. How this troop forming part of the gallant Hodson's horse acted, and how bravely Mohammed Takki Khán and Mohammed Raza Khán fought in the campaign are noticed in the history of those times. In consideration of these services Mohammed Raza Khán received the

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Tribes, Castes, and Leading Families.

(15) Lala Bhagwan Dás.

(18) Pandit Rikhi Kesh.

(20) Pandit Jowala Dat Pershad.

(15) *Lala Bhagwan Dás.*—This is the son of Dewan Ratan Chand Darhiwala, whose history is given at pages 232 to 234 of the *Punjab Chiefs*. He is an Honorary Magistrate and a member of the Municipal and District Committees.

(18) *Pandit Rikhi Kesh.*

(20) *Pandít Jowala Dat Pershad.*—Pandit Rikhi Kesh is a son of Pandit Radha Kishan, much respected and famous for his Sanskrit learning. His history is given at pages 261 to 263 of the *Punjab Chiefs*. This is a Brahmin family which originally emigrated from Muthra in the North-Western Provinces and obtained a respectable position in the Sikh Darbár. Pandit Rikhi Kesh is an Honorary Magistrate and enjoys a *jágír* of Rs. 1,200 per annum. Pandit Jowala Dat Pershad is a cousin of Pandit Rikhi Kesh.

(21) Misar Ram Dás.

(23) Misár Sunder Das.

(21) *Misar Rám Dás.*

(23) *Misar Sundar Das.*—Misar Ram Das is son of Misar Beli Rám and nephew of Misar Roop Lál, whose history is given at pages 264 to 267 of the *Punjab Chiefs*. He gets a pension of Rs. 2,000 per annum, and is skilled in writing Persian poetry. Misar Sundar Das is also one of the members of this family, being a cousin of Misar Ram Das.

(26) Kaor Bakhshis Singh.

(27) Kaor Thákur Singh.

(28) Kaor Narayan Singh.

(26) *Kaor Bakhshis Singh.*

(27) *Kaor Thákur Singh.*

(28) *Kaor Narayan Singh.*—These three are adopted sons of Ranis of Maháraja Sher Singh. Kaor Bakhshis Singh gets a pension of Rs. 164 per mensem; Kaor Thákur Singh receives a pension of Rs. 1,800 per mensem, and is *wazir* of the Raja of Faridkot; while Kaor Narayan Singh is *munsiff* and gets a pension of Rs. 200 per mensem The history of these is given at page 9 of the *Punjab Chiefs*.

Other leading families.

(29) *Kaor Bhoop Singh* is the adopted son of Rani Bhauri, widow of Maháraja Ranjít Singh.

(30) *Shaikh Sande Khán* is maternal uncle of Shaikh Ghulam Mahbub Subhani, Honorary Magistrate of Lahore, and a man of private means. His family estate is in the Hoshiarpur District.

(31) *Uttam Singh* is a Sud family, which acquired influence in the Sikh times. Sardar Ishri Singh, the father of Uttam Singh, was a man of great influence.

(32) *Fateh Jang Khán* is son of Nawáb Bahadur Jang Khán of Dadri Bahadargurh. He is a Government pensioner and came to Lahore after the mutiny.

(33) *Kishan Singh Povindia* is grandson of Sardar Gulab Singh, whose history is given at pages 370 to 372 of the *Punjab Chiefs*. This family possesses house and landed property in the districts of Amritsar and Montgomery.

(34) *Rai Bahadur Seth Ram Ratan* is a native banker of Meean Meer, an inhabitant of Bikanir, and proprietor of the firms of Bansi Lal Abir Chand and Bansi Lal Ram Ratan. The latter firm has charge of Lahore, Gujranwalá and Amritsar Division Treasuries. Besides the banking business this family has house and landed property in the Lahore district, and in the Central Provinces. Seth Ram Ratan assisted in the late Kashmír famine and in the Kábul campaigns by supplying of grain and other articles.

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Tribes, Castes, and Leading Families.

Other leading families.

(35) *Rai Melá Rám* is a native Khatrí of Lahore, and a well-known contractor with the Railway Department.

(36) *Hussain Bakhsh* was formerly a resident of this district, but now carries on his business in Siálkot as a merchant.

(37) *Col. Sikandar Khán* is the son of General Ilahi Bakhsh of the Sikh artillery, who rendered valuable service on the annexation of the Punjáb. Sikander Khán is Abkari *Daroga* and gets a pension of Rs. 30 per mensem. He has landed property also.

(38) *Pandit Prem Náth* is the adopted son of Dewan Shankar Náth, a family of Kashmíri Pandits, the history of which is given at page 253 of the *Punjab Chiefs*. Pandit Sheo Náth, the natural son of the Dewan, is employed in a respectable post in Kashmír and writes poetry.

(39) *Harkishan Das* belongs to the family of *Parohits* (family priests) of Mahárája Ranjít Singh. He is the son of *Parohit* Gulab Rai, who was sent for and entrusted with the corpse of Maharani Jinda by her son Mahárája Dalip Singh at Bombay. He performed all the cremation ceremonies for the deceased on the river Godavery.

(41) *Har Sukh Rai* is proprietor of the Kohinoor Press. This is a Kayasth family originally coming from Sekandrabad in the North-Western Provinces, and which came to Lahore at the time of annexation.

(42) *Mohamed Azim* is the proprietor of the press known as the Punjabi Press. He is an inhabitant of the North-Western Provinces. His son Mohamed Latif is an Extra-Assistant Commissioner.

(43) *Sheo Ram Das* is son of Mosaddi Mal, a record-keeper in the Sikh Government. His cousin Rai Gopal Das is an Extra Judicial Assistant Commissioner.

(44) *Shaikh Rahim Bakhsh* is a large merchant and house-owner in Meean Meer and Anarkulli.

(45) *Rai Beharilal.*

Dewan Das Mal.—This is a family of Peshawria Khatris. They are related to the family of Dewan Bhawani Das and Devi Das, described at pages 283 to 289 of the *Punjab Chiefs*. Dewan Das Mal, Rai Bahadur, held a respectable post in the Sikh Government, and at the time of annexation was taken into Government service as *sirishtadar* of Mr. Beecher, who was appointed on special duty to enquire into claims for pensions. After this he was appointed *Mir Munshi* to the Chief Commissioner, and subsequently *tahsíldár*. This post he held till 1874, when he retired on a pension. He is an Honorary Magistrate.

(46) *Bolakí Singh* is *zaildar* of Kila Dharam Singh in the Chúnián *tahsíl*. He takes great interest in cattle and horse breeding.

(47) *Mian Karim Bakhsh* is a well known contractor of the Public Works Department. He is a man who has prospered by his own energy.

(48) *Durgá Prashad* is head proprietor of the well known firm of Chota Lál in Anarkulli; he came from Delhi to Lahore about the beginning of English rule as a cloth merchant. He is a member of the Municipal Committee.

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Village Communities and Tenures.

Other leading families.

(49) *Shaikh Nanak Bakhsh* is a pleader of the Chief Court and holds considerable property in the city.

(50) *Jallaluddin* belongs to an influential family in this district; he is hereditary gardener of the Shálimár gardens. Jallaluddin is a *zaildar* and *daroga* of the Shálimár gardens. He has attained great success in horse breeding.

SECTION E.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial table XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follows another form which itself often varies from one sub-division to another.

The tenures of the village communities are of the standard *Zamíndárí, Pattidárí* and *Bhyachára* types. Each estate is ordinarily divided into two or more sub-divisions or *tarafs*, and these sub-divisions in estates are often guided in division of property by different rules. For instance, one village may have four sub-divisions; one held on *Zamindárí* tenure; the second on possession (*bhyachára*); and the remaining two on other known shares (*pattidárí*), each sub-division being independent and separate of the other. These sub-divisions have their lands sometimes included in one ring fence (*chak bhat*), but more generally the fields are dotted about the village lands in a promiscuous way; this division is known as *khét bhat*. Where the sub-division is *khét bhat*, the people, more particularly in the better cultivated and more populous parts of the district, are becoming alive to the advantages of exchanging their fields, so as to bring their properties within easy distance of each other, and without doubt in a few years many such exchanges will voluntarily be made by the people themselves. Each sub-division of a village has, as a rule, a representative headman or *lambardár* to represent it in the general village council, and to superintend the management of the village expenses or *malba*.

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Punjáb that it is impossible to classify them successfully under a few general headings.

Tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they

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Tenants and rent.

stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district.

The greater part of the cultivation is carried on by the peasant owners themselves. The proportion of land cultivated by proprietors and tenants at the Settlement of 1869 is thus given by Mr. Saunders:—

Cultivated by 76,147 proprietors	...	1,703,187 acres.
" " 51,715 tenants	...	336,851 "

At the time of Settlement an idea got abroad in the district that all rights of occupancy were about to be done away with, and considerable confusion was caused by the discovery that, owing to this idea, many tenants had erroneously allowed themselves to be recorded as tenants-at-will, whereas in reality they were entitled to occupancy rights. To such an extent had this proceeded, that it was found necessary to re-open the question of tenant-right throughout the district. The final results of the Settlement, as regards tenant-right, were as follows:—

		Number of holdings.
Tenants with rights of occupancy	...	13,119
Tenants holding conditionally	...	3,214
Tenants-at-will	...	34,700

It can scarely be said that cash rents exist in the district; and even in the few cases where they do exist, they are not fixed by any free competition for the land, but are governed by custom and limited by it as long as a good understanding between the proprietor and cultivator exists. The rent-rates current at the Settlement of 1869 are thus described:—

"Of 51,715 tenants, 27,798 cultivating 182,995 acres pay their rent in produce, and only 23,917 holding 153,856 acres pay in cash, or are free of rent. Of the land held by tenants paying their rent in kind, there are as many as 115,856 acres which yield up one-fourth produce to the landlords; 11,084 acres, paying half; 6,745 acres, paying two-fifths; and 49,310 paying one-third. In unirrigated land half or one-third produce is the usual rate, and in well or irrigated land, one-quarter is generally looked on as the fair rent for the landlord to take."

Riparian custom.

As regards villages on opposite banks of the river, on the Sutlej, the custom of *kishti banna* or the deep stream rules prevails; while on the Rávi the custom known as *várpár* prevails. Under the latter rule owners follow their lands on whichever side of the river it goes, the whole land including the bed of the river having been surveyed into the villages along the banks. As regards contiguous villages on the same bank, such villages take the lands that belonged to them respectively before diluvion, the facts being ascertained from the revenue records. As regards owners in the same village the custom varies. In some villages it is the custom to make up loss to the individual proprietors from the *Shamilat deh;* and when in such case the land lost is restored by alluvion it becomes *Shamilat deh.* In other villages, what is carried away by diluvion is the loss of the individual proprietor, and what is recovered is his gain.

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Village officers.

The figures in the margin show the number of headmen in the several *tahsíls* of the district. The village headmen succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner; they represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. A chief headman is appointed in every village; he is elected by the votes of the proprietary body, subject to the sanction of the Deputy Commissioner. He represents the body of headmen, and receives Government orders in the first instance, though in respect of the collection of land revenue he possesses no special authority or responsibility. The appointment of the *zaildár* rests with the Deputy Commissioner, who is guided in his selection by (1) the votes of the headmen of the *zail*, (2) personal fitness, and (3) services rendered to the State. The boundaries of the *zail* or circle are, as far as possible, so fixed as to correspond with the tribal distribution of the people. The *zaildárs* stand in much the same relation to the headmen of the *zail* as a chief headman to those of his village.

Tahsíl.	Zaildárs.	Chief headmen.	Village headmen.
Lahore ...	14	356	438
Kasúr ...	12	355	838
Chúnián ...	12	396	683
Sharakpur ...	10	403	588
Total ...	48	1,510	2,547

Village headmen.

Each sub-division of a village has, as a rule, a representative headman or *lambardár* to represent it in the village council, and to superintend the management of the village expenses or *malba*. These headmen of villages and sub-divisions of villages were appointed after annexation of the Punjáb, by the Settlement Officers, after due enquiry made; they were elected from amongst those men who had held office during the Sikh times; and the appointment, subject to personal fitness and good character, was declared hereditary. The claimants were numerous, and it was difficult to limit the number of appointments; the result has been generally prejudicial to the good administration of the district, for it is found that the duties of the post have been neglected wherever the responsibility has been divided amongst so many; and lately the fact has been recognized by Government, and orders have been issued not to re-appoint successors to vacated posts where reductions are possible, with due regard to the management of estates, and any personal rights that may be established to exist. The village headmen are remunerated by a cess of 5 per cent. which they collect upon and in addition to the land revenue for which they are responsible.

Head *lambardárs.*

At the recent Settlement one from among the *lambardárs* of each village was appointed head *lambardár*. These head *lambardárs* receive as remuneration one per cent. on the Government revenue of their village, besides whatever share they may be entitled to of the village *pachotra*; in addition to this a parcel of land has been assigned to them. The position is purely personal and not hereditary. It is held conditional on his rendering approved service, which must be performed by himself, and not through an agent. To this

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Head *lambardárs.*

appointment no claims have been recognized, except previous approved service to Government in any branch, good character, ability to control and general fitness. The general proprietary body are assembled, and all other things being equal, choose their own head *lambardár*, a vote on their choice being always reserved by the presiding officer.

Zaildárs.

A missing link in communication between district officers and the large number of *lambardárs* existing in districts, has been supplied by the appointment of *zaildárs* over circles of 20, 30, or 40 villages, as the case may be. The *zaildar* was generally elected as the representative of the predominant tribe of people residing in his neighbourhood. One per cent. of the Government revenue of the whole of their circle has been allotted to them, independently of any income they may derive as head *lambardárs* of their own village. One of the *zaildárs*, Buláka Singh, of Kila Dharm Singh, in the *Mángtánwála* Police Circle, enjoys an allowance of Rs. 200 *per annum* for life from the Police Department in return for assisting in the detection of crime, &c. The head-quarters of the *zails*, together with the prevailing tribes in each, are shown below :—

Zails.

Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
Lahore.	Manihála ...	30	11,442	Jats, Rájpúts, Shekhs, Khatrís, Patháns, Gújars. The Jats outnumber the other tribes.
	Badhána ...	38	18,416	Jats and Bráhmans; the former are the most numerous.
	Ghawind ...	12	6,942	Jats and Arorás; the former prevailing.
	Kána Kácha ...	36	13,535	Jats, Rájpúts, Aráíns and Khatrís; the Jats prevailing.
	Halloke ...	27	8,630	Jats, Rájpúts, Bráhmans; Jats prevailing.
	Sultánke ...	17	14,976	Jats, Rájpúts, Kambohs; Jats prevailing.
	Khudpur ...	13	12,025	Jats, Rájpúts, Aráíns and Khatrís; Jats prevailing
	Niáz Beg ...	37	20,687	Jats, Rájpúts, Aráíns, Labánás, Bráhmans and Patháns; Jats prevailing.
	Muzang ...	14	13,797	Aráíns, Rájpúts, Kambohs, Khatrís and Bráhmans; Aráíns prevailing.
	Lahore ...	15	18,254	Jats, Aráíns, Rájpúts and Khatrís.
	Meean Meer ...	39	22,799	Jats, Rájpúts, Aráíns, Sádhs, Bráhmans and Gújars; Aráíns prevailing.
	Bhasín ...	29	16,195	Jats, Rájpúts and Khatrís; Jats prevailing.
	Sháhdara ...	26	14,383	Awáns, Rájpúts, Labánás, Gújars, Aráíns, Chuháns and Rathors; Awáns and Labánás prevailing.
	Ditto ...	35	16,703	Aráíns, Labánás, Rájpúts, Jats, Kaláls and Gújars; Aráíns and Rájpúts prevailing.
Kasur.	Púlah ...	35	12,486	Sindhú Jats, Tarkháns
	Manihála ...	29	13,033	Chiefly Sindhú Jats, Rájpúts and Khatrís.
	Patti ...	25	8,367	Sindhú Jats, Mughals, Kambohs and Aráíns.
	Sitoke ...	39	17,230	Gil Jats, Aráíns, Rájpúts, Khatrís, Kambohs and Dogars; Jats, Kambohs and Dogars are the most numerous.
	Dásúwál ...	25	12,169	Principally Sindhú Jats and Rájpúts.
	Kasúr ...	22	12,713	Jats, Patháns, Rájpúts, Kambohs and Aráíns.

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Village Communities and Tenures.

Zails.

Tahsil.	Zail.	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
Kasur.—Contd.	Vegal ...	27	2,217	Bhúlar Jats. Rájpúts, Tarkháns and Khatrís; Jats prevailing.
	Rájá Jang ...	28	14,452	Sindhú Jats, Rájpúts, Sádhs and Bairágís; Jats prevailing.
	Jaura ...	26	18,547	Jats, Rájpúts, Kambohs, Dogars, Aráíns and Sádhs; Jats prevailing.
	Burj Kalán ...	30	18,495	Aráíns, Dogars and Mahígírs; Aráíns exceed the other two
	Sultán Sháhwála ...	42	14,828	Aráíns, Rajpúts, Kambohs and Dogars; Aráíns prevailing.
	Sahjra ...	24	13,717	Sindhú Jats, Kambohs, Dogars, Aráíns and Gújars.
Chunian.	Bhuchoke ...	34	12,864	Sindhú Jats, Rájpúts, Khatrís, Bráhmans, Arorás, Aráíns.
	Bahrwál ...	46	16,583	Sindhú Jats, Aráíns, Khatrís, Arorás.
	Gagga Sarai ...	25	12,659	Sindhú Jats, Mahtams, Biluchís, Khatrís, Bráhmans, Arorás.
	Bhamba ...	18	7 978	Sindhú Jats, Mughals, Aráíns, Syads, Biluchís.
	Bughiána ...	19	8,312	Sindhú Jats principally, Khatrís, Bráhmans, Bhábras, Arorás, Biluchís and Mahtams.
	Chúnián ...	47	20,558	Sindhú Jats principally, Aráíns Khatrís, Bráhmans, Arorás, Mahtams and Bilúchís.
	Chorkot Chutála ...	33	14,833	Sindhú Jats, Dogars, Rájpúts Aráíns, Arorás, Mahtams.
	Khudián ...	18	13,099	Kambohs principally, Jats, Aráíns, Rájpúts, Khatrís, Bráhmans and Arorás.
	Kilá Dáoke ...	40	16,839	Sindhú Jats principally, Rájpúts, Khatrís, Bráhmans and Arorás.
	Kanganpur ...	33	12,469	Sindhú Jats principally, Dogars, Aráíns, Syads, Rájpúts, Mughals and Khatrís.
	Mokal ...	46	16,355	Sindhú Jats and Dogars chiefly, Aráíns, Mahtams, Khatrís and Arorás.
	Jalloke ...	33	11,597	Sindhú Jats and Dogars chiefly, Aráíns Khatrís, Bráhmans and Arorás.
Sharakpur.	Tapiála ...	11	8,793	Rájpúts principally; Sayads, Jats, Aráíns and Gújars.
	Labánwálá ...	34	15,104	Jats and Labánas principally; Rájpúts, Aráíns and Koreshi Shekhs.
	Murídke ...	34	14,000	Chiefly Jats and Rájpúts; Labánás, Kureshi Shekhs, Khatrís and Patháns.
	Kot Pindi Dás ...	58	24,913	Chiefly Jats and Labánás; Rájpúts, Kúreshi Shekhs and Dogars.
	Máhá Devi ...	46	7,063	Principally Jats; and Rájpúts.
	Khairpur ...	48	10,707	Chiefly Jats; Rájpúts, Kureshi Shekhs and Sayads.
	Rájpura ...	26	10,425	Jats, Rájpúts, and Arorás; Jats prevailing.
	Mángtánwála ...	46	11,745	Jats, Rájpúts, Kureshi Shekhs, Aráíns and Sayads; Jats prevailing.
	Sharakpur ...	46	22,823	Chiefly Aráíns; Rájpúts, Labánás, Kureshi Shekhs, Sayads, Patháns, Mughals and Jats.
	Kila Satár Sháh ...	50	12,995	Principally Jats and Aráíns; Rájpúts, Labánás, Kureshi Shekhs, Sayads, Mughals Kaláls and Gújars.

Village menials.

The village servants or menials are paid by the *zamíndárs*, usually in grain at the time of harvest, in return for work performed

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Village Communities and Tenures.

Village menials.

during the preceding half-year. This system is called *sep* and the recipients *sepís*. The *sepís* are of two descriptions—1st, those who aid in cultivation; 2*ndly*, domestic or menial servants. The first description are carpenters (*tarkháns*), who, in return for their *sep* payment, furnish yearly one pitch-fork and handles to sickles or spades, repair ploughs, Persian wheels or other wooden tools, implements or domestic furniture. The blacksmith (*lohár*), who furnishes annually one shear for each plough; he repairs or makes a sickle or any other implements on being furnished with iron. The potter (*kumhár*) supplies all earthen vessels for the wells (*tind*) or for domestic purposes. The saddler (*mochí*) supplies a pair of blinkers for the bullocks going round the well, a whip, and any other leather-work required for the tools or domestic use. Sweeper (*chúhra*); he aids in ploughing when required, for which he gets his food: he also supplies annually two raw hide ropes per plough and two for each well, and furnishes any brooms, baskets, &c., required. The payments made for these services vary very much, but the following may be taken as an approximate rate of what is generally paid. The carpenter and potter get two maunds of grain each at the *rabi* or summer harvest, and one maund in the *kharíf* or autumn harvest, for each well they work at. In unirrigated lands, the potter is not employed, and the carpenter only gets eight seers of grain per harvest per plough he works for. The blacksmith and saddler only get half the amount paid to the carpenter and potter, as their work is much lighter. In unirrigated land, the saddler is not employed, and the blacksmith gets eight seers per plough. The sweeper gets five maunds on every hundred at each harvest, and the hides of all cattle that die.

The second description, domestic or menial servants, include the barber, who shaves his employers, aids and arranges all marriages, and is newsmonger general. He gets the same fee as the blacksmith. Washerman (*chímba*), who washes the clothes of his employers, and is paid the same as the blacksmith, or receives one pie per piece washed. Water-carrier, called *sakka* if he carries a skin, or *kahár* if he carries earthen or brass vessels. He furnishes water to his employers all the year round, and gets generally about 16 *sers* of grain, or Re. 1 per annum from each. *Musician.*—This individual is the village herald, and aids generally at marriages or any other merry gathering; he is paid according to his services or the will of his employer, and gets Re. 1 at all births, as he is employed to name the children.

Village dues.

The proprietors in this district are in the habit of collecting a sort of feudal tax from non-proprietors living in their estates. Out of 1,504 villages, a tax on artizans, known under the name of *Chak Atrafi*, is taken in 121 villages; a tax on marriages, called *Thana Pat'i*, is taken in 1,307 villages; and in 953 villages a tax on the sale of all goods by weight, called *Dharat*, is collected. There are only 181 villages which are entirely exempt from some form of internal taxation. The proceeds of those taxes are generally used in paying the village expenses (*malba*) and *chaukidárs*; but in some instances they are claimed and kept by the headman of the village.

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Village Communities and Tenures.

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves is thus noticed in answers furnished by the District Officer, and inserted in the Famine Report of 1879 (page 716).

"It is customary for the agriculturists of this district to employ hired field labourers. There are two kinds of labourers employed by *zamindárs* :—

"(1) Called *káma*, a permanent servant of a *zamindár*.

"(2) *Láwa* or men temporarily employed.

"The former is employed for all agricultural operations, and the latter principally for reaping purposes. A *káma* receives fixed wages in cash and kind, but a *láwa* receives only in kind. There is no particular class of such persons ; most of them are *Chúras* and *Changars*. When not employed in field labour they earn their livelihood by different ways, some by weaving and wood-cutting, and mostly by daily labour. They bear a percentage of about five or six to the total population ofthe district. Their condition is certainly inferior to that of poor agriculturists. They live differently, some on their previous earnings, and others by a credit account with their employers."

The several kinds of labourers, with the terms used to distinguish them, are thus described in the District Census Report for 1881 :—"*Kámas* are those field labourers who receive fixed wages and bread.

"*Adhjogias* are cultivators-at-will having no capital or bullocks, who receive as wages one-fourth of the produce, paying one-fourth of revenue and cost of seed.

"*Cherus* are simply herdsmen who receive wages or food or both.

"*Lachain* is a species of labourer peculiar to Sharakpur in this district. He is like an *Adhjogia*, but somewhat lower in position.

"*Sánji* is a tenant cultivating in partnership with his landlord, supplying his own share of capital and bullocks.

"*Athri* is simply a *Káma*, but by caste a sweeper."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only ; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee ; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered to attendants at temples, mosques, shrines, or village rest-houses so long as they

perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools and the like.

Chapter III, E.

Village Communities and Tenures.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. In 1869 the Settlement Officer wrote:—

"Marriages and the expenses attending them are the most fruitful source of debt. Thanks to our light revenue, the credit of *zamindárs* is particularly good, and the more money a banker can lend to a *zamindár* the more prosperous he becomes; money is therefore easily obtained, and there is a Punjabí saying, which, probably the bankers invented, and continue to circulate for their own good: 'A man cannot be forgiven without priestly aid, or be respectable without a banker's aid.' The Rájpút Musalmáns are deeply in debt as a rule, but in this district the Jats are more independent of the bankers than in many other parts of the country, for holdings are large here, and people, except around the cities, unsophisticated and economical. They resort to the bankers, however, on every occasion of want. The bankers give cash with a good deal of apparent reluctance, but with an eye to profit. If they give grain for seed or use, and the price current is 20 *sers*, they will only give it at 18 *sers* the rupee or less. If grain is given for sowing, a quarter more is added on for profit, and if grain is cheap at harvest they take an equivalent at the dearer rate or demand cash; and lucky is the man who gets out of their hands with even a portion of his crop remaining to his name. If grain for consumption is borrowed, or cash, after six months they will charge interest at two annas per rupee; after a year four annas per rupee; and often afterwards as much as eight annas per rupee. Every year the interest is made up and balance struck, and compound interest charged thereafter. When the harvest is ripe, the banker makes his own terms, taking the produce at his own rate, or else threatening to sue in the Civil Courts and sell up the house and home and worldly goods of the wretched *zamindár*, who has through inability to get money elsewhere, or through ignorance, once got into the hands of a money-lender, who uses our courts as an engine of oppression to enforce his iniquitous terms. The *zamindár* may well cry out, as he often does, to God for mer cy or the money-lender most assuredly will never show him any."

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

Chapter IV, A.

Agriculture, Arboriculture, and Live Stock.

SECTION A.—AGRICULTURE, ARBORICULTURE, AND LIVE-STOCK.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA and IIIB; Table No. XVII shows statistics of Government estates, and Table No. XVIII of Forests; Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, and the employment of field labour have already been noticed in Chapter III, Section E. The following figures show the state of the district at the Settlement of 1869:—

	Acres.
Barren	331,271
Culturable	980,870
Cultivated	950,358
Fallow	57,086
Total ...	2,319,585

Of the whole area, 14 per cent. may be considered barren, 42 per cent. as unproductive, and 44 per cent. as productive. At that time eight per cent. was irrigated by canals, 35 per cent. by wells, seven per cent. was flooded, and the remaining 50 per cent. dry.

The seasons. Rainfall.

The total annual fall of rain, and the manner in which it is distributed throughout the year, are shown in Tables III, IIIA, IIIB. The seasons of sowing and harvest for the principal staples are given at pages 89, 90. The great crop of the district is the *rabi*, or summer harvest. In this season the principal grains and food for man are produced, while the autumn or winter crop is primarily devoted to fodder for cattle and the poorer kinds of pulses. Perhaps the principal exception to this rule that should be noted here is the rice crop, which forms an important part of the produce of the Sharakpur *tahsíl*. It is a valuable crop, because it is what the *zamíndárs* term a *ready-money crop*, that is to say, the supply of this part of the country does not keep ahead of the demand, and it is not therefore stored, but is eagerly bought up on its production.

Soil.

The varieties in the quality of soil are of far less importance as affecting the amount of produce than are the facilities for irrigation. At the Settlement of 1869 the soils were classed as follows :—*Gohera* or manured, eight per cent; *rohi*, or rich loam, with drainage water pouring over and fertilising it, eight per cent; *doshahi*, locally known as *mazra*, seven per cent; *tibba*, or highland, with sandy soil, such as ordinary Májha, 77 per cent.

Irrigation.

Table No. XIV gives details of irrigation. Further information will be found at pages 177 to 203 of Major Wace's Famine Report compiled in 1878. At that time 13 per cent. of the cultivation was

irrigated from canals, 24 per cent. from wells, nine per cent. was flooded, and the remaining 54 per cent. was wholly dependent upon rain. The following figures show certain statistics regarding the the wells then existing in the district :—

Depth to water in Feet.		Cost in Rupees.		Bullocks per Wheel or Bucket.		Cost of.	Acres irrigated per Wheel or Bucket.	
From	To	Masonry.	Without Masonry.	Number of Pairs.	Cost in rupees.		Spring.	Autumn.
...	20	185	81	6	300	45	17½	8½
20	30	260	150	6	320	45	16	10
20	40	378	300	6	425	52	17	8½
40	60	520	450	8	535	55	15	8
60	80	560	462	8	585	50	16	8

In a sterile country like this, water is more necessary than soil to the raising of a fine crop, or better description of crop, of which it has been above shown, 77 per cent. of the whole area is believed to be capable, being of one and the same kind. The soil is strong and capable of producing a large and rich outturn, if only a certain supply of water can be obtained; but if the crop is dependent on rain, the land is always allowed a rest before being again used. The first thing, therefore, an agriculturist in this district turns his mind to is the means of obtaining irrigation. In the lowlands, or where the water is sweet, he will save his money or borrow to sink a well. In the highlands, where the water is brackish, he will, after a careful survey, or from local knowledge, dig a trench and raise a small mound of earth, called *súah*, in a continuous line, sometimes for more than a mile, to conduct the rain water on to his fields. Without this labour it would be almost useless for him to think of ploughing; and quarrels as to which way the flood-water ought to be allowed to flow, and who shall have the right to raise these ridges in the common land, are of no unfrequent occurence,

Irrigation in this district is carried on either by wells with Persian wheels; by *jhalárs*, which are Persian wheels sunk into streams or canals instead of into wells; by flow from canal or flood of the rivers; in a very few instances on the Sutlej and Rávi, where the water is quite close to the surface, by *dhínglís*; these are long poles with weights attached to one end and a bucket to the other end, and the pole is swung backwards and forwards by manual labour, but these contrivances can only irrigate a very small area. At the Settlement of 1869 the total number of *pacca* and *kacha* wells in use in the district was 12,364; those out of use but capable of repair were 1,481. The number in use at the preceding Settlement was 10,449, and 2,734 new ones were sunk during the period of the Settlement. The area watered by wells given above was 320,477 acres, which gave about 26 acres of irrigation to each well.

Chapter IV, A.

Agriculture, Arboriculture, and Live Stock.

Irrigation.

Wells are generally built with a masonry lining. The masonry consists of small bricks laid in mud, except the inside layer near the water, which is laid in mortar. The price of a well varies, according to its depth, from Rs. 100 to Rs. 500. The depth varies in each circle or *chackla*, and ranges from 50 and 60 feet in the Májha and Bar, to 20 and 25 in the valleys of the rivers. The sinking of wells is a regular trade of its own, and there are divers (*chobas*) who live by working under water, digging the earth away under the wooden hoop or *chak* on which the masonry is built, and thus allowing it to sink. The wages of the divers is a heavy item in sinking wells, and in addition to actual cash pay they expect to be feasted with the meat of a goat before they will begin their work, and to be kept supplied with *gur* and other expensive eatables during the time they are employed. They stay under the water without any diving apparatus for an incredible space of time, and the nature of their work requires them to be well fed to enable them to continue their operations. Wells are easily sunk within two or three months, and seldom fail to hit off a spring. The only wonder is that more are not sunk.

Area flooded by rivers and inundation canals.

At the Settlement of 1869 the area flooded by the various rivers was 65,697 acres; or on the Sutlej, 16,712 acres, on the Rávi 48,985. The Bári Doáb Canal irrigated 72,357 acres, the Khánwah 2,707 acres, and the Sohág 183 acres. The inundation canals lie at the extreme south-west corner of the district. They are cut from the Sutlej, and in the floods bring down a large volume of water. The area irrigated in this district is at present very insignificant; but they benefit villages in the Montgomery district largely.

Agricultural implements and appliances.

Table No. XXII shows the number of cattle, carts and ploughs in each *tahsíl* of the district as returned in 1878-79.

Manure and rotation of crops.

Manure is used in the lowlands, but principally confined to fields adjacent to the village site or near a well. For the better kind of crops—sugarcane, vegetables, &c.—it is an essential; and around the city of Lahore it is used with surprising effect. Crops are taken from the same land year after year, and sometimes two and even three crops in the same year. In the highlands, except where there are artificial means of irrigation, manure is never used. It is said to have the effect of burning up the crop; and fallows take the place of manures to renovate the fertility of the soil.

The following description of the use of manure and the system of rotation of crops, as practised in the district, was furnished for the Famine Report of 1879 (page 255).

Percentage of cultivated area which is manured.

	Constantly manured.	Occasionally manured.	Not manured.	Total.	Percentage of previous column which bears two or more crops annually.
Irrigated ...	18	10	72	100	10
Unirrigated ...	...	...	100	100	...

Chapter IV, A.

Agriculture, Arboriculture, and Live Stock.

Manure and rotation of crops.

The average weight of manure given to the acre per annum on land constantly manured is 800 maunds. The average weight of manure given to the acre per annum on land occasionally manured is 200 maunds once a year. The land is prepared for sowing by ploughing and watering; it is ploughed eight times for sowing wheat and barley, and four times for gram; it is watered from four to eight times according to the circumstances of the season. The unmanured lands, after having been cultivated, are left to remain fallow for six months or a year, according to the capacity of the soil. These lands require more ploughing to prepare them for sowing.

Farmer's enemies.

The farmer's principal enemies, after drought, in this country consist of hail-storms, which are most frequent and do most harm in the spring (March and April), and in the autumn (October). These storms are at times very severe in this district, and cause considerable damage to crops, and particularly to fruit. So severe are they, that sheep and goats, and even men, have at times been killed by them. Locusts periodically visit the country. Lately much activity has been shown in preventing these pests from settling on the crops, or in the destruction of the eggs and young after being hatched, if unfortunately they have been allowed to settle. The approved plan for their successful destruction now is to wait till the eggs which have been laid in the soil are hatched, and then to kill the young on their first appearance by digging trenches into which they are driven, and in which a little earth is filled in, thus compassing their death. This mode does not appear so successful when tried with eggs, as they are sometimes hatched below and make their way to the surface. Another fruitful source of loss and damage to the crops is rats, from which the people gravely assert there is no protection except from the charms of Bráhmans, *Maulvís*, or *faqírs*. The charm generally consists of five pieces of broken pottery, one of which has to be buried in each corner of the field, and one in the centre. Possibly these pieces have been smeared with arsenic or some other preparation, but whatever may be done with them they are supposed to be valuable enough for the *zamíndár* to give five *sers* of grain in payment for the sure and certain removal of this very general pest. Lightning is looked on with great superstition, and regular payments are made to *jogís* and *faqírs* to avert its bad effect. White ants often attack and devastate whole fields in a surprisingly short time. This only happens in dry weather, and rain or irrigation entirely eradicates them. *Kungi* is an insect of a yellow colour; it makes its appearance in March and April, if the weather is unusually hot, and causes great loss to the corn crops. *Kangiárí* and *kandal* are both forms of blight which attack wheat and barley particularly. *Tela* is an insect which is said to be produced when excessive dews fall. It injuriously affects Indian-corn, sugarcane, and especially cotton. *Húda* is a blast of easterly wind that dries up melons, vegetables, and tobacco within a few hours. There are numerous other troubles that ravage the crops at different times and seasons of the year; but these, coupled with frost, and sparrows and other birds, are the particular and common kinds of plagues dreaded most by the farmers of this district.

Chapter IV, A.

Agriculture, Arboriculture, and Live Stock.

Principal Staples

Crop.	1880-81.	1881-82
Kangni ...	4,720	3,193
Chína ...	2,707	1,934
Matar ...	11	160
Másh (Urd) ...	13.194	10,262
Múng ...	6,354	2,376
Masúr ...	10,917	2,461
Coriander ...	174	2
Chillies ...	1,910	1,528
Other drugs and spices	162	......
Linseed ...	15	......
Mustard ...	8,129	8.594
Tl ...	2,592	6,216
Tára Míra ...	3,940	1,238
Hemp ...	725	1,110
Other crops ...	53,668	68,578

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin. The great staple of the district is wheat. Except amongst the very poorest it is the food of the million; and wherever the soil is capable of producing it, at least a portion of every holding is devoted to it. The three summer crops of wheat, barley, and gram very nearly represent one-half of the whole produce of the district; the first requires irrigation; the second can be grown without artificial watering; and the third requires no water, and is sometimes injured by excessive rainfall; the best gram crops are, however, raised when the land has been well saturated by the winter rains before it is sown. The most valuable autumn crops grown are cotton and rice; but the largest area is sown with *jawár* (great millet) and *moth (Phaseolus aconitifolius)*; the latter requires but little labour, and the former is useful for the stalks, which are valued as fodder for cattle when the grass fails, or at times when bullocks cannot be spared for grazing. Sugarcane is but little grown at present in this district, and what is grown is generally sold in the larger cities or towns for eating purposes. It is the exception to see a *belan* or sugar-mill in any of the villages; the only parts of the district in which the cane is grown is to the north-east of the Sharakpur *pargana*, or south of the Lahore *tahsíl.* Around the city of Lahore a good deal of the large thick cane called *pona* is raised, but *gur* or sugar is never extracted from this species, and it is merely grown for sale in the *bázár.* The principal products of the district were thus classified by the Settlement Officer in 1869 :—

	Acres.	Per cent.
I. Class, Produce of the best kind, called "Zabti."		
Sugarcane	794	·01
Cotton	67,902	7
Vegetables	2,137	·02
II. Class, called "Nijkari."		
Wheat	310,459	34
Jawár (Indian millet)	49,042	5
Rice	15,488	2
Indian-corn	9,011	1
Gram	93,340	10
III. Class, Ordinary staples.		
Barley	27,351	3
Mustard seed	13,026	1
Masúr (Lentils)	3,313	·03
IV. Class, the poorest crops.		
Chari	19,261	2
Moth (Phaseolus aconitifolius) ...	115,172	13
Til (*Sesamum orientale*)	2,512	·02
Másh (Phaseolus radiatus)	19,358	2
Kangni (Italian millet)	1,244	·01

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Principal staples.

Rice.—The best rice is grown on the banks of the Dégh and in the Bángar circle of the Sharakpur *tahsíl.* It affects a saline soil, provided ample means of irrigation are at hand. Lately some rice has been grown in the Májha, on the Bári Doáb Canal, but there is difficulty in obtaining a sufficient supply of water to bring it to maturity; and, being a new staple in those parts, it has not as yet made much headway.

Cotton.—Cotton is principally grown in the lowlands of Chúnián and Kasúr, between the old bed of the Beas and the Sutlej, but it is not of a superior kind, and is mostly used for home consumption. A little is grown in the Májha as a rain crop, but it is decidedly inferior.

Wheat.—The best wheat is grown around Lahore in the villages of Ichhra and Dholanwál. The famous *vadának* or giant wheat may sometimes be seen, but the *hitár* land of Chúnián and Kasúr is supposed to grow the most uniformly good wheat. That grown with the canal water, in the virgin soil of the Májha, is very fine, and possibly it may eventually take the highest position, if the importance of a proper rotation of crops and manuring is sufficiently attended to.

Fruits.—The principal fruits cultivated in the district are mulberries (which ripen in May), peaches, plums (*alúcha*), *loquáts*, *phálsa* (an acid berry), mangoes, melons, and a few nectarines; these all ripen about June; a few baking pears, crab apples, guavas, and pomegranates ripening in July or August. Sweet limes and limes (*kágazi nimbú*) ripening in September, oranges in November, and plantains all the year round. Some of the peaches grown round Lahore in the market gardens of Sánda and other villages are very superior fruit, and the mangoes and oranges of the Shálámár gardens are also carefully propagated; but with these exceptions the fruits of these parts are of an inferior description.

Vegetables.—With care and attention almost all the English vegetables can be raised from November to March and April. Beans are perhaps the least successful of all vegetables; but peas, lettuces, beetroot, cabbages and cauliflowers can be grown, but little inferior in taste, and by no means inferior in size to those of the best English gardens; the seeds, however, deteriorate, and it has been found that the American, Cape, and Australian seeds all germinate better in these parts than those imported direct from England. With the exception of cauliflowers, natives do not cultivate English vegetables for their own use.

Potatoes.—This esculent has become quite an article of commerce, and natives are beginning to consume it largely; they are grown in some quantities around the city of Lahore, and are procurable all the year round; but from August till December they are imported from the hills, as during the hot weather those grown in the plains become watery and bad.

Indigo (*Níl*) has been introduced within the last few years into the district, but as yet it has not proved a successful experiment, and cannot be looked on as one of the ordinary products of this district.

Opium is also grown to a small extent, but the consumption is far in excess of production, and it is principally imported from Sháh-

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Agriculture, Arboriculture, and Live Stock.

púr or the hills. The poppy requires a lighter soil and more water than has till lately been obtainable in this district.

Method of cultivation of principal staples.

Some information on this subject has already been given in the preceding paragraph. The tables, on the next two pages, taken from Mr. Saunder's Settlement Report, shows, for the principal agricultural products of this district, the seasons for sowing and reaping, the number of times the land has to be ploughed to prepare for the sowing, the number of waterings and weedings required to bring the crops to maturity, the amount of seed required for each *kanál* of land, and the average produce for each kind of crop. It will be seen that the average yield of wheat in this district is about eight-fold, and rice is considerably in increase of that rate, while some of the cheaper pulses yield 40 and 50-fold. These are of course only average calculations, for both soil and labour will show great variation in outturn.

Average yield. Production and consumption of food grains.

Table No. XXI shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 48. The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 789,666 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports and imports of food-grains, was also framed at the same time; and it was stated (page 152, Famine Report) that some nine *lakhs* of maunds of wheat, gram and pulses were annually exported from Kasúr to Amritsar and Sindh, and a similar quantity of the same grains imported from Ferozepore, Montgomery, and Farídkot. The table given on the next two pages shows the average yield per *kanál* of each staple; while Mr. Saunders thus estimates the yield of certain staples *without irrigation*:—

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	1,143,471	2,061,849	3,205,320
Inferior grains ...	640,344	98,183	738,527
Pulses ...	503,128	294,550	797,678
Total ...	2,286,943	2,454,582	4,741,525

"The yield per acre of each crop varies according to the circle within which it is produced, the peculiar fitness of that circle for the particular crop, the labour spent upon it, and various other details too numerous to mention here. The following, however, may be approximately taken as a fair average outturn of ordinary *unirrigated* land per acre:—"

	lbs.		lbs.
Wheat	510	Gram	600
Barley	600	Cotton	200
Rice	700	Pulses	500

Arboriculture and forests.

Table No. XVIII shows the area of the several forests of the district which have been declared under the Forest Act, together with the degree of protection extended to each; while Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The note at pages 91, 92 on the

Produce—Agricultural.

No.	Name.	Sowing Season.		Reaping Season.		No. of times ploughed.	No. of waterings required.	No. of times weeded.	Quantity of seed sown per kanál.	Average produce per kanál.	Remarks.
		Hindi.	English.	Hindi.	English.						
1	Pona sugarcane	Phágan Chet	February March	Kátik	October November	15	40	10	5 Mds.	50 Mds.	Produces no sugar.
2	Kamád sugarcane ...	Do.	Do.	Maggar Poh	November December	12	24	8	½ of kanál	5 „	Sugar.
3	Tobacco	Mágh Phágan	January February	Jeth Hár	May June	10	30	8	4 anas of Punéri.		
4	Post, poppyseed ...	Maggar	November December	Chet	March	8	16	5	1 Chaták	1½ „	
5	Chillies	Jeth Hár	May June	Kátik	October November	7	20	4	4 anas Punéri.	1½ „	
6	Saunf (*Feniculum vulgare*) ...	Assu	September	Jeth	May	7	12	4	½ Ser	20 Sers.	
7	Ajwáin (*Ptychotis ajwáin*) ...	Assu Kátik	September October	Baisákh	April	6	8	2	¼ „	20 „	
8	Zíra (*Cuminum cyminum*) ...	Do.	Do.	Do.	Do.	6	12	2	½ „	10 „	
9	Cotton	Chet Baisákh	March April	Kátik	October November	10	8	4	1 „	1 Md.	
10	Melons	Phágan Chet	February March	Jeth	May	6	12	5	¼ „	25 Mds.	
11	Potatoes	Bhádon Assu	August September	Mágh	January	16	20	4	20 Sers	6 „	
12	Tukhm Bálangu (*Lallemantia Royleana*).	Maggar	November December	Chet	March	8	6	2	1 „	15 Sers.	
13	Wheat	Assu Katik	September October	Baisákh	April	8	6	...	5 „	1 Md.	
14	Jhona rice	Sáwan Bhádon	July August	Kátik	October	5	Flooded.	...	1½ „	3 Mds.	
15	Dhán rice	Bhádon	August	Assu	September	2	Do.	...	1½ „	1½ „	
16	Kasumba, safflower (*Carthamus tinctorius*).	Assu Kátik	September October	Baisákh	April	8	6	3	1 „	4 Sers.	
17	Gram, (*Cicer arietinum*) ...	Bhádon Assu	August September	Chet	March	4	Baráni.	...	1 „	1 Md. 10 Srs	
18	Indian corn	Sáwan Bhádon	July August	Kátik	October	9	8	3	2 „	1Md. 20 Srs	

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Agriculture, Arboriculture and Live Stock.

Method of cultivation of principal staples.

Method of cultivation of principal staples.

Produce—Agricultural—(Continued).

No.	Name.	Sowing Season.		Reaping Season.		No. of times ploughed.	No. of waterings required.	No. of times weeded.	Quantity of seed sown per kanál.	Average produce per kanál.	Remarks.
		Hindi.	English.	Hindi.	English.						
19	Jawár (the great millet,) *Holkus sorghum.*	Bhádon	August	Kátik	October	4	5	2	1 Md.	1 Md.	
20	Sarson, mustard... ...	Do. Assu	Do. September	Phágan Chet	February March	6	6	...	½ „	1 „	
21	Linseed	Kátik	October	Chet	March	2	5	...	½ „	20 Sers.	
22	Lentils or Masúr ...	Assu	September	Do.	Do.	4	Sailábi	...	1 „	22 „	
23	Barley	Assu Kátik	September October	Do.	Do.	8	6	...	4 „	1 Md.	
24	San (Hemp)	Sáwan	July	Kátik Maggar	October November	4	6	...	5 „	10 Sers.	
25	Madal, like a pulse, chakal..	Sáwan Bhádon	July August	Kátik	October	4	Flooded	2	½ Ser.	2½ Mds.	
26	Til (*Sesamum orientale*) ...	Do.	Do.	Maggar	November	2	1	...	½ „	20 Sers.	
27	Másh (*Phaseolus Roxburghii*)	Do.	Do.	Do.	Do.	2	Sailábi Baráni	...	1 „	30 „	
28	Múng (*Phaseolus mungo*) ...	Do.	Do.	Do.	Do.	3	Do.	2	1 „	30 „	
29	Moth (*Phaseolus aconitifolius*).	Sáwan Bhádon	July August	Do. Do.	Do. Do.	2	Baráni	2	1 „	3 „	
30	Kangni (Millet)... ...	Do.	Do.	Do.	Do.	2	4	2	½ „	20 „	
31	Tárá míra (*Brassica eruca*) ...	Do. Assu	August September	Chet	March	2	Baráni	...	¼ „	20 „	
32	Sawánk (*Oplismenum frumentaceum*).	Hár Sàwan	June July	Kátik	October	4	8	...	½ „	20 „	
33	Churál (*Lathyrus sativus*) ...	Assu Kátik	September October	Chet	March	3	Sailábi	...	1 „	15 „	
34	Bájra (*Penicillaria spicata*)	Sáwan Bhádon	July August	Kátik	October	4	5	1	1 „	20 „	
35	Torya (a sort of mustard seed)	Assu Kátik	September October	Chet	March	6	6	...	½ „	30 „	
36	Chíná (*Panicum maliaceum*).	Sáwan Bhadon	July August	Kátik	October	2	4	2	½ „	20 „	
37	Hálon (*Lepidium sdtivum*) ...	Kátik	October	Chet	March	5	4	2	¼ „	15 „	

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Arboriculture and Forests.

forests of the district has been kindly furnished by Mr. Lemarchand of the Forest Department:—

"There are 116 *rakhs* in the Lahore district, with an aggregate area of 269,096 acres (421·50 square miles) or 11·36 per cent of the entire district area. Of these, 78 *rakhs*=234,119 acres (365·81 square miles) (about 10 per cent.) are under the control of the Forest Department, and the remainder under the district authorities. Most of these forests came under the control of the Forest Department between 1869 and 1873; they were handed over by the Civil Department. There are only 10 of these *rakhs*, with an aggregate area of 22,514 acres (35·17 square miles) gazetted as reserved forests; this is 8·37 per cent. of the entire forest area of the district; the rest are unreserved forests, there being no protected forests in the Lahore district.

"Of these 116 *rakhs*, 90, with an aggregate area of 188,611 acres, are situated in the Lahore and Chúnián *tahsíls*, between the river Rávi and Beas, and on either side and within one to ten miles of the Railway line to Mooltan; the remaining 29 forests, 80,360 acres, are in the Sharakpur *tahsíl* and along the right bank of the Rávi. Divided amongst the different *tahsíls* of the Lahore district we have in the—

	Rakhs.		*Acres.*
Chúnián *tahsíl*	42	=	141,262
Lahore	40	=	44,125
Kasúr	6	=	7,683
Sharakpúr	28	=	76,026
Total *rakhs*	116	=	269,096

With the exception of one fairly compact block of 72,614 acres in the Chúnián *tahsíl* the rest of the forests are scattered about, and intersected with cultivation. With the exception of *rakh* Gaudian, in the Chúnián *tahsíl*, in which Mahant Dhyán Dás has a right to graze his cattle and cut wood for his *langar* during his lifetime, and those areas reserved as military grass lands, there are no rights in any of the other forests. These forests are mostly *Bár* lands, there being only 38,887 acres or 14 per cent. of the entire forest area *sailába* soil, while the area under plantation is 13,845 acres or 5·14 per cent. of the total area under forest.

"The soil in the *Bár rakhs*, in the Chúnián, Lahore and Sharakpur *tahsíls*, contains large patches of bad *kallar* (saltpetre) with underlying beds of *kankar*; there are occasional patches of good *maira* and *rohi* soil. In the Sharakpur *tahsíl*, where a large proportion of the area is flooded during the rains by the Dégh *nála*, and natural drainage of the country, the soil contains a great quantity of *kallar* with white efflorescence. In the *Bár rakhs* the depth of water from the surface ranges from 40 to 60 feet, while in those in the *sailába* soil the water is from 10 to 20 feet. With the exception of 1,200 acres closed for planting purposes, and 9,521 acres reserved as military grass lands, all the *unreserved* forests under *control of the Forest Department* are thrown open to grazing throughout the year; thus only five per cent. of the total area of unreserved forest under the control of the Forest Department is closed to grazing. During the last two years, while the grazing has been carried out under the direct or *amáni* system, an average number of 74,672 cattle have grazed over this area.

"The grasses that grow both in the *sailába* and *Bár* lands consist chiefly of the following kinds:—

1. Dúb.
2. Chimbar.
3. Lunak.
4. Dab.
5. Khabbal.
6. Murak.
7. Khavi.
8. Kána.
9. Panni.
10. Sawank.

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Arboriculture and Forests.

Of these the best fodder grasses are *dúb*, *chimbar*, *khabbal*, *sawank*, found only in the *maira* and *rohi* soil and in all *sailába* lands. *Sawank* is found chiefly in the Sharakpur *tahsíl*, in all lowlying lands subject to inundations from the Dégh *nála*, or where water accumulates during the rainy seasons. It is cultivated in places, and when green is greedily devoured by cattle; the seed when ripe is collected and made into food and eaten by Hindús during their fasts throughout the year. The *kána* grass provides the *kana* reed used extensively for making *chiks*, chairs, &c., while from the husk is made the *múnj* grass used in all the wells for irrigation purposes. The *panni* is used for thatching houses.

"The principal trees in the *rakhs* are the *jánd*, *phuláh*, *lahúra*, *karíl* *farásh*, *ber* (small kind), and *pilu* or *van*; while nearer the *sailába* lands and in good *maira* and *rohi* is also found the *sissu*, mulberry, *kíkar* *bakáin* and one or two others. The *rakhs* in the *Bár* lands are said to contain an average of from 150 to 200 cubic feet of fuel per acre, while the plantations in Chánga Mánga and in the *sailába* lands give an average outturn of from 1,500 to 2,000 cubic feet per acre. The selling rates of this fuel averages from Rs. 3 to Rs. 7 per hundred cubic feet; it is principally used by the Sind, Punjáb and Delhi Railway and is brought into the Lahore market."

Live-stock.

Table No XXII shows the live-stock of the district as returned in the Administration Report. The most important animals to the farmer are undoubtedly the bullock, the cow and the buffalo. All farm work—ploughing, irrigating and thrashing—is carried on by horned cattle. The cows and she-buffaloes yield a large profit to the *zamíndár* in the *ghí* or clarified butter he is able to send to market, and he is sustained in his toil with the butter-milk, without which a Jat is not himself. Buffaloes are not so much esteemed for plough or well-cattle as bullocks, for the former suffer much from the heat of the summer, even when worked in the shade. Cattle are kept in large quantities in the pastoral parts of the district, in the Majha of Chúnián, Kasúr and Lahore, where the *rakhs* furnish broad grazing grounds, and in the *bír* of Sharakpur; but the demand is much greater than the supply, and large droves of cattle arrive from Hissar and Sirsa and Montgomery for sale. The drovers are called *hírs*, and they generally allow credit. No written document is taken, and their transactions, which are seldom disputed even after the lapse of time, speaks well for the goodly feeling that exists between them and the people. Drovers from Hindústán come up to buy cattle to take to their homes. They buy young ones of one and two years old, and large droves from Gujránwála and the *Bár* may be seen passing through the grazing grounds of the district. The price of a bullock varies from Rs. 15 to Rs. 80, or even for a very good one, Rs 100. Cows fetch from Rs. 10 to Rs. 60 or Rs. 70; but the *zamíndárs* seldom part with cows willingly. A milk buffalo, which gives much more and richer milk than a cow, will fetch from Rs. 20 to Rs. 125 each, while a he-buffalo will not bring more than from Rs. 10 to Rs. 40 or Rs. 50.

Sheep and goats.

Sheep and goats are not bred in very large numbers in this district, except in the villages in the *Bár* bordering on the Gujránwála and Montgomery districts. They vary in price from eight *anas* each to Rs. 4 or Rs. 5 each. They are generally bred by non-agriculturists, who pay the farmers a fee for the rights of grazing.

Camels.

Camels are bred in some parts of the district; also on the portion of the *Bár* lying in this distrct. They fetch from Rs. 25 to Rs. 100

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Agriculture, Arboriculture, and Live Stock.

Camels.

Horses.

each, and are only used for lading purposes. The finest and best bred description of *sawárí* or riding camels are all imported from Sirsa, Hissar and Bíkánír direction. It seems curious, considering the high price these camels fetch, that no attempt to improve the breed here has been made.

Horses are bred in this district but not in any great numbers, nor of any marked excellence. It is true that the Rávi-bred horses, under the name of Nakkai horses, are well spoken of by native gentlemen; but the specimens commonly seen can hardly be said to sustain the reputation of this once famed breed. On the contrary, the horses owned by the Dogars on the banks of the Sutlej are far preferable, though they are not reputed to be so hardy. Present high prices have given a great stimulus to the breeding of horses, coupled with the prices given at fairs for the stock of Arab stallions; and there are some successful breeders arising in the district, who are never without three or four good foals or fillies in the stable; and are, moreover, careful of their young stock, and they are not starved in their youth, as is so frequently the case.

Government breeding operations and horse fairs.

An annual horse show was established for Lahore in 1879; the first show being held on the 11th March 1879 on the Parade Ground overlooked by the Fort. A sum of Rs. 500 was granted for distribution in prizes. No change occurred till the year 1881, when the scene of the show was removed to a plain in the vicinity of the Shálamár gardens, which place was also abandoned in the following year in favour of the Inayat-a-Bagh, facing the gate of the Shálamár gardens. Here the shows of 1882 and 1883 have been held simultaneously with the great *Chiraghon* fair, and it is doubtful whether a more suitable locality or season could be selected. The many fine trees in the garden afford ample shade for man and beast. The grant for prizes was increased to Rs. 750 in 1883, and notices issued for the fair of 1884 show that a still further increase to Rs. 1,000 has been sanctioned. The table below shows the results of the fairs held during the past five years:—

		1879.	1880.	1881.	1882.	1883.	Total.
No. of animals exhibited ...	Horses	63	114	171	395	313	1,056
	Donkeys	......	......	2	6	15	23
Amount of prizes given ...	Horses	493	499	475	462	712	2,641
	Donkeys	......	......	25	38	38	101
No. of animals sold	Horses	......	4	25	10	33	72
	Donkeys	......	......	......	......	......	....
No. of mares branded	Horses	210	50	19	158	135	572
	Donkeys	36	10	33	18	......	97

The number of branded mares now in the district are for horse breeding, 538; for mule breeding, 84. The number of Government stallions in the district, distributed through the several *tahsíls*, are—

		1879.	1880.	1881.	1882.	1883.
Horses ...	Arab	......	......	.....	1	1
	English	......	......	1	1	1
	Stud bred	2	3	6	7	7
Donkeys ...	Italian	......	......	1	1	1
	Arab	1	1	3	5	5

There has been considerable improvement in the quality of young stock since the introduction of operations in the district; and breeders are alive to the advantages of castration and freedom

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Government breeding operations and horse fairs.

for their stock; but few of them can afford to rear the mare produce to maturity. Dealers chiefly from native States buy up the young stock at very early ages, and carry them off, and but little benefit results either to the *zamíndár* or to the Government that expends so much money on the keep of stallions. It has therefore now been arranged that Government shall purchase yearlings and rear them.

A *salutri* was first appointed to the district in 1878, but his services were not appreciated by the people, and he was recalled. Another *salutri* was appointed in 1881. He travels about the district and castrates *zamíndárs'* colts free of charge. He is reported to have castrated 80 colts since 1881.

During the past three years 24 remounts have been obtained for the Government service. It is impossible to say, even approximately, what number of colts has been taken out of the district by dealers; but the number must be considerable.

Government bulls.

Hissar bulls are provided by Government for breeding purposes in each *tahsíl*. There are no Government rams in the district.

Cattle diseases.

Horned cattle are subject to several well known forms of disease, and it is believed that the much-dreaded rinderpest is an ailment that has for years been rampant all over India. An enumeration of a few of the diseases, with their remedies as applied by natives, may be useful. *Aphára*, or swelling of the stomach. Cattle are very subject to this, and it is supposed by the natives to be caused by the cattle eating a worm bred in a trefoil called *sinji*, which is much raised at and near wells for feeding cattle who have no time or opportunity for grazing. The remedy is administering any kind of acid or sour butter-milk, or immersing the animal in water when death is thought to be imminent. *Sokar*, a disease brought on by eating *jawár* stalks that are diseased, or have dried up for want of rain. No remedy is known for this disease. Some of the stalks of the *jawár* which caused this illness were sent to the Chemical Examiner, who expressed himself unable to give a reason for the loss of cattle. *Mátá or Pír*.—This is the cow-pox, and it is a disease when of a bad form that quite baffles the farm *medicos*. The cattle are purged with bloody evacuations. It is a form of rinderpest, and they seldom recover. Resort is had to charms and *faqírs*, and tiger's flesh is burnt under the noses of the diseased cattle, who are made to inhale the smoke arising therefrom. *Múkhur*.—The mouth and hoof disease. Sores appear in the mouth, and the hoof becomes soft and diseased. It is easily cured with carbolic acid. The natives are said to use the refuse of distilleries given inwardly, and the bilge water or drainings from tanneries applied to the hoofs. *Ghotu* is somewhat similar to glanders. Cattle are generally fired on the throat for this or bled on the nose. *Bar* is a sort of staggers. The remedy is supposed to be branding. *Táků or Jhóla*.—This comes from allowing cattle to drink water directly they are released from the plough or well while they are still heated with exertion. This is cured also by branding, or else by the outward application of the poisonous milk of the *ak* or *madár* plant, ginger, *gúr*, &c., being given inwardly.

Goats' diseases.

Goats suffer from the mouth and hoof disease also, and from various kinds of itch, to which they seem very liable. The latter is

cured by an application of *tára míra* oil. Sheep suffer from *marí*, a plague of lice. This is cured by washing them with *sajji*. Considerable loss is occasioned to a flock by this ailment. *Túbha* is a kind of cold, which is cured by branding the sheep on the nose. Sheep do not appear to suffer much from that curse in England, foot rot.

Diseases of horses.

Horses are subject to many diseases, the principal of which are *zahrbád*, a swelling caused by over-indulgence in green food. All the limbs swell, and unless taken in time it is likely to prove fatal. *Bhiláwa*, a berry, or *ajwaín*, a seed, both of indigenous growth, are said to be remedies for this disease. *Khúb* is an ailment in which the throat swells, and is probably strangles. It attacks foals and colts principally. A poultice of *samhálú* plant *(vitex negundo)* and cow dung is said to reduce the swelling. If not taken in time, the disease is a serious one. There is also a sort of paralysis known as *Chándni* or *Jhola* cured with *haldi*, or turmeric. *Phíla*, a sudden chill when heated, often causing death. *Kanár*, or glanders, very fatal ; *Súl* or gripes ; and *Khárish* or itch ; the latter is cured with *tára míra* oil and sulphur.

SECTION B.—OCCUPATIONS, INDUSTRIES, COMMERCE AND COMMUNICATIONS.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations, which are given in some detail in Part II, Chapter VIII of the same Report. The figures in Table No. XXXIII refer only to the population of fifteen years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over fifteen years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 115 to 123 of Table XIIA and in Table XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Population.	Towns.	Villages.
Agricultural ...	15,510	333,925
Non-agricultural ...	189,043	385,628
Total ...	204,553	719,553

In the district Census Report for 1881 the Deputy Commissioner writes as follows :—

"The Jats, Aráíns, Labánas, and Mahtams are all laborious, and themselves work in their fields; so, of course, do the Rájpúts, Dogars and Kharals when they can't help themselves, but you will rarely see a well-to-do man of the last-mentioned classes put his own hand to the

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plough. The appearance of a Jat and a Rájpút village has always been distinguishable to my eye on approaching it. Both equally dirty I admit; but the one showing well-built, well-cared for huttings, abundant stocks of cattle fodder, less lean kine and well-weeded fields; the other marked by the opposite conditions.

Occupations of the people.

"The occupation of women in towns is chiefly limited to cotton-spinning, wheat-grinding, grain-parching, and so forth, where they are not engaged in domestic duties. In villages women are exclusively engaged in domestic work, except among the Aráíns and Jats, where at certain seasons they help in light work in the fields, such as hoeing or picking cotton. *Juláha* women, too, work at the trade of their husbands, as do the wives of *dhobís*, *kahárs* and *telís*, but not so extensively.

"Children of the Arora and Khatri caste in towns between the ages of seven and fifteen are generally employed as *Shágirds*, or paid apprentices, by various trades people, such as cloth merchants, druggists, *halwáis*, bankers, &c. These apprentices receive salaries ranging from Rs. 1 to 5 per mensem. The system of apprenticing is followed also by the trading classes of Muhammadans. Among the lower and labouring classes boys follow the avocations of their fathers as a general rule, and girls assist their mothers in domestic work. In villages male children who are not taught to read and write, and these predominate in a very vast degree, begin to assist their parents as soon as they are possessed of sufficient physical power; they are set to drive bullocks at wells, to divert irrigation, to weed and hoe, or to herd cattle, at the ages six and seven. Girls of like age are usually to be seen picking up sticks or preparing cowdung for fuel."

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82, and Table No. XLVA gives similar figures for the manufactures of the Municipality of Lahore.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district:—

Extinct industries.

It is surprising to those familiar with the actual state of the industrial arts in Lahore to see in catalogues of Indian art collections in Europe so many rare and beautiful objects ascribed to this city. Glass, enamels and arms elaborately wrought are among these. In some cases Lahore has evidently been written loosely for the Punjáb at large; but in others a decayed if not extinct craft is indicated. It is about eighty years since any good enamel was wrought in the city, and the armourers to whom so many richly decorated weapons are attributed are represented now by two or three very old men. Gold embroidery naturally flourished where there was a court; and the kindred wire-drawing business with it. The superiority of the Lahore *kandla kash* (silver ingot gilder), brought about by severe enactments and kept up by the guild, is now a tradition merely, and there are only two or three workers in *tilla* or gold thread. It is doubtful whether the "glass ornaments of most brilliant colours" spoken of by Sir George Birdwood as made at Lahore, were ever actually produced here.

Present industries: glass.

Glass bangles are made by two or three workmen, but in no great quantity nor are the colours brilliant; while the most important glass work made is the kerosine lamp chimney, which is produced in large numbers for the railways and for domestic use. This is scarcely a manufacture in any true sense, for, excepting borax, no raw materials are used, broken glass being simply re-melted and blown. The stuff is full of air bubbles, and the only annealing it receives is that it is cooled by being put on the top of the furnace—a precaution which does

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not prevent the country chimneys from frequently flying into pieces when in use. The arts that have disappeared have been succeeded by trades of a more useful character, dependent rather on the increasing prosperity of the people than on the luxuries of a limited class.

Vegetable oils; acids; soap and candles.

Printing.

Leather.

Among these may be mentioned the manufacture of vegetable oils by steam-driven machinery; laboratories for the production of sulphuric and nitric acid; soap and candle making; and letter-press printing of a superior kind. These are in the hands of natives and are flourishing. The leather trade is a distinctly improving one, and a large quantity of saddlery and shoes is annually turned out.

Cotton.

In cotton fabrics, *khaddar*, the coarse white cloth worn by agriculturists all over the Punjáb for the sufficient reasons that its solid texture with the native *nap* unsinged renders it warm in winter, while it is not too hot for summer; and dun coloured *khes* are the only cloths made. Even of these the production is small and not to be compared with that of some of the western districts, from which, indeed, rough cloths are occasionally imported. There is scarcely any muslin-weaving, though there is a large consumption of imported muslin. A great deal of European cotton cloth changes hands here, and some is printed in colour for *abras* for ordinary use, or in tinsel for wedding festivities.

Wool.

It is contended by some workmen that the fine *pashmina* woven at Lahore is superior to that of Amritsar. Whether this is true or not there seems to be some reason for the belief that the trade has somewhat improved of late years. *Chadars*, *dhussas*, *patkas* and other articles are made. In attendance on the loom-embroiderers are always to be found Kashmíris, and there are many in Lahore. Besides fine goods coarse woollen blankets (*lois*) are made. The greater part of this hand-weaving, both cotton and wool, is entirely unnoticed by Europeans, very few of whom venture into the city or thread the narrow alleys of such suburbs as Mozang. One slight indication of the extent of this domestic craft is afforded by the fact that the shuttle-maker's trade is, as such small trades go, a busy one. At every fair one or two stands will be found where weavers' shuttles are sold. A good shuttle lasts for many years, and is carefully handled and cherished. Perhaps it is fair to conclude that hand-loom weaving after all is scarcely so dead as might be expected from the large import of English piece goods.

Silk.

In silk there is a relatively large and prosperous trade. The ordinary Lahore *daryai* is a stoutish, somewhat roughly woven and, considered as silk, lack-lustre fabric, narrow in width, and usually crude in colour. A thinner sort, similar to the silks used for linings, costs about 12 annas per yard; others are sold at a rupee and upwards. *Gulbadans* are striped fabrics, and were formerly woven much stouter than at present and in wider widths. *Dhupchán* is the name given to shot silks, a changing effect of colour being given by a warp of one tint with a weft of another. Red and green are favourite colours for this combination. The greater part of these silks are for *zenána* use, the narrow widths and the crude colours preventing their adoption by Europeans. *Sufis* or fabrics of mixed silk and cotton do not seem to be regularly made.

Patoli work.

The *ilaka band's* small trade of silk and gold *pyjama* strings, ornaments, bed-cords, braids, tassels, &c., makes a considerable show in the *bazar*, but it is probably of but small commercial importance. The taste and ingenuity displayed in these small articles are worthy of remark.

Wood work, furniture, &c.

An immense improvement has taken place during the last decade in the carpentry and cabinet-making of the place. Much of this is traceable to the influence of the railway workshops, where great numbers of men have been trained under European superintendence. Many of these,

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Wood work, furniture, &c.

however, when apart from the machines they have learnt to wait upon, show a remarkable want of intelligence and an absence of interest in their work, which surprises those who imagine that the native workman is generally apt and eager to learn. Some of the railway workshop employés have been men who would be considered capable in any European workshop; but relatively to the great numbers who have passed through these establishments there are but few. Carelessness and idleness are the faults most frequently complained of. It is doubtful whether the Punjábi is naturally more averse to labour than the rest of the world, while it is certain that for generations his industry has been of a desultory and intermittent sort. The independent workman is frequently very laborious, but he works at his own hours. Sometimes in the hot weather he turns night into day; and social customs demand that he shall be free to take a day or two when he chooses. So it is not unnatural that he should find the regular recurrence of the factory bell tiresome. The carelessness and want of neatness may perhaps be considered to some extent a local peculiarity. The Punjáb industrial and agricultural races, when compared with those of the Deccan for example, seem to be much less neat and handy; while their implements are rougher and their homes more untidy. But there is no denying that they sometimes show an energy and capacity not often found in the south. It is noticeable that much of the good furniture, which, owing to the frequent changes among the Europeans who own it, may be described as " in circulation, " has been produced by solitary workmen, usually under European direction, but occasionally carrying out their own designs. Some inlaid tables and cabinets thus wrought rival European work for technical finish, while they possess a characteristic quality of design. But hitherto no one of these men has succeeded in setting up anything like an establishment offering a continuous and certain supply. The truth seems to be that the working carpenter, like so many other Indian artisans, though skilful enough of his hands, has but a poor head for the commercial details of business.

Such trade as exists is in the hands of *Kabariyas*, whose shops offer a curious and picturesque combination of the Tottenham Court Road furniture dealer, the marine store dealer and the old book stall. Some of these tradesmen employ what would be called in England, " shop hands " who put together cheap cupboards and other articles of furniture in wood, cut from the outsides of deodar logs, and afterwards covered with cheap resin varnish.

This furniture trade is a profitable one, although but little pains and intelligence are spent on it. Until the dealer is himself a craftsman there seems no hope of any improvement. The Mayo School of Art has had a decided influence on the carpentry as well as on other branches of manufacture, such as cotton prints, metal work, &c. This is partly due to objects actually made in the school, to designs and suggestions given to *bazar* craftsmen, and to its connection with exhibitions held at Paris, Melbourne, Lahore and Calcutta, for which it has acted as an agent. Its aim is to recur as much as possible to the best types of indigenous design, and to make more widely known the actual state and capabilities of the arts of the province. In some branches it has been of great use, and has both stimulated demand and increased production.

Metalwork. Copper. Brass.

The copper *bazar* in the city presents the usual busy and noisy scene. The greater part of the wares sold are imported. Roughly hammered and perforated copper *pándans* from Lucknow, finely beaten plain copper *degchis* from Delhi, and brass wares from other places in the Punjáb are to be seen. Antimony bottles and some other small articles are cast in Lahore, but there is not a large production of cast brass.

Silver.

There are only two or three silversmiths who work with real skill in native methods, although there are many who sell and lend money on silver ornaments, and who indeed are rather mere *sarafs* than silversmiths. The upper classes are supplied with Delhi jewelry by a branch of a firm from that city. There is nothing very characteristic in the ornaments sold. The massive patterns for bangles, &c , formerly in favour, are going out of fashion, and a mere flimsy style is succeeding. The *batua*, a silver scent bottle, triangular in form with an open-work body, from which hang clusters of little bells, is one of the prettiest, if not quite the most characteristic ornament made in Lahore.

Seal-engraving.

There are large numbers of *mohr kands* or seal-engravers, and some of them work with great neatness. They never attempt glass engraving, for which their tools are perfectly suitable, and are content with a small but regular practice in signet rings and amulets.

Pottery.

There is not much to report under the head of pottery. An examination after rain of the great mounds of brick-burning refuse which are the only hills Lahore can boast, shows that glazed and coloured pottery must at one time have been more common than it is now. Probably when the country was ruled from Kabul where glazed earthen vessels are habitually used for domestic purposes, this ante-Hindu custom was introduced. There are signs that it may again come into favour. Glazed earthen *chillams* and drinking bowls are now commonly sold, and there is a demand for the cheaper kinds of English earthenware. A certain quantity of Celadon-tinted Chinese unhandled teacups, imported *viâ* Amritsar and Peshawar, is annually sold for domestic use. Improvements in matters of this kind must be slow. There is good ground for the belief that the potter's art is an improving one; one of the most convincing proofs being the fact that the best potters are not *kumhars* by caste, but are either of Kashmir origin or members of superior Hindu castes.

Brick making.

Connected with domestic pottery, bricks, which are in fact the material of nearly all the pottery of the great Indian plains, may be considered. Lahore has naturally been always a great brick-burning place, for there is not a stone to be found for many miles round. The old-fashioned native brick is scarcely thicker than an English "quarry," but it was often so well made and burnt as to resist the alkaline efflorescence which is the bane of all buildings raised on this salt soil. Of late years bricks of English sizes have been used, and the results in a technical sense are admirable. The Railway Station buildings are excellent as brick work, and more recent buildings show a similar quality of workmanship. The Municipality and private firms are now producing first-rate bricks in considerable quantities. The introduction in the plinth of new buildings of courses of glazed bricks to prevent the attacks of the destructive alkaline efflorescence has often been talked about, and it is surprising that the Public Works Department has not hitherto attempted any cure for a canker which seriously threatens the life of every building it raises. The practice of cutting and carving burnt brick, formerly common in some parts of England, is here carried to unusual perfection ; and finials, mouldings, columns and bases, and the small tabernacles in door-jambs in which lamps are placed, are skilfully wrought. The work is often done with no other tool than a chopping instrument like a *tesha* or adze. The practice of constructing a latrine on the roofs of native houses, which it is desirable to enclose for the sake of privacy, while securing ventilation has led to the manufacture of open grille work in large pieces cut through the green clay with oblique perforations in geometric or sometimes floral patterns. In an architectural sense nothing could be more decorative, but it is an element of native design unaccountably neglected by our modern architects.

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Tiles.

Flooring tiles are made in large quantities, but they are uniformly bad—crooked, soft and ill fitted together. A good flooring tile is the great desideratum of Upper India, and it is hopeless to expect the ordinary clay of the plains to resist damp from below and wear from above. The refractory clay from Raniganj is now made into first-rate tiles burnt at a great heat with coal; and possessing some of the qualities of Staffordshire tiles. Nothing that can be done with mere alluvial brick-earth can ever rival such tiles.

Other building trades.

The plasterer's business, considering the vast surfaces covered with this material, is in a backward and unsatisfactory state. Two or three years play havoc with their work. Both the materials and the workmen are at fault, and nothing like the fine, hard surface of some old work is now produced. In architectural wood-work the rebuilding of parts of the city consequent on the demolitions for the Water Works showed that much of the skill which is so evident on the carved fronts of the last century still survives. This is due in great part to the fact that the elementary training of each youth who learns the carpenters' trade, largely consists of practice in drawing and carving flowers and foliage in relief. The more utilitarian methods of the railway workshops and other establishments ignore this, and year by year we shall probably see a decline in this branch of art.

New industries. Oils.

Reference has already been made to the steam flour and oil mills recently established. The ultimate success of these enterprises must depend mainly on the price of fuel. If the supply should increase it is not improbable that cotton and other mills may be started. The linseed oil made by the steam mills is of good quality, and the proprietors also prepare it boiled, ready for use in painting. It dries well and seems for all practical purposes equal to that sold by English oilmen. The next step to be taken is the manufacture of good varnishes on a large scale. Turpentine is already distilled, in such quantities as to be sold at a cheap rate, from *Ganda baroza*, the resin of the deodar, and perhaps, of other needle-woods in the hills. The distillation is not very perfect and the spirit preserves the characteristic sweet odour of the resin, but it is quite good enough for painting purposes. Common *rál* or resin varnish is made by painters; but much time and labour are lost with imperfect apparatus in the preparation in small quantities of the superior *sundras* varnish. A distinct step in advance will be marked by the manufacture on a large scale of good varnish, which is at present imported in large quantities from England. The gums, oil and turpentine are all ready, and skill in their refinement and combination are now only necessary.

Turpentine.

Varnish.

Candles and soap.

It has been found that the superior quality of Lahore-made soap is of unusual excellence, and it is used in large quantities for washing wool, &c., in the Egerton Woollen Mills at Dhariwál. The trade in tallow candles is new, and seems to be a thriving one. The candles are moulded, not dipped, and considering their cleanliness and freedom from smoke as compared with the oil *shamadán* or *cheragh*, it is no wonder they are coming into favour. The kerosine oil lamp, too, among the upper classes, is supplanting the oil lamp, and the demand for vegetable burning oils has already begun to decline.

Printing

There is perhaps no one of the arts imported from England that has been accepted with more cordiality and aptitude than that of printing. Though capable of being treated so as almost to reach the dignity of a fine art, the business is in itself not very difficult to learn. There are several native printing-presses where excellent work is produced. These are all hand-driven. It is a curious fact that a large daily newspaper like the *Pioneer* finds hand labour cheaper and more trustworthy than

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the steam engine. Here similar conditions obtain, and it will probably be long before it is worth while to print by steam. Lithography, though much used for the vernacular papers, &c., is in a poor way. Chromo and chalk lithography have not been attempted; indeed the only pictures produced are rude illustrations in outline to the many cheap books of legends and poetry which are sold at fairs and gatherings as well as at small shops in the city. Book-binding has been learnt by men employed at the Railway, Jail, Government and Mission presses; but it seems to be invariably lacking in finish, and has not been taken up as might have been expected; for it is one of those businesses which *must* be done in some fashion, and one that would seem to be congenial to native taste. Some of the work produced under European supervision would rival that of English book-binders; but once withdrawn from control, and working on his own account, the native workman, either from carelessness, poverty or greed, scamps the work both in labour and material.

Kasúr Nisbet Industrial School.

At Kasúr an industrial school has been in operation for some years. *Lungís* and other cloths, including some fine *khes*, have been woven. Carpet-weaving promised at one time to become of some importance, but the designs were not well selected, and so the produce is not so readily saleable as it ought to be. Brass and leather *hookas*, turned and lacquered wood-ware, and some good wood-carving and inlaid furniture have been sent by this school (which seems to be a sort of industrial association rather than a school in the strict sense of the word) to various exhibitions. *Darris* of fair quality have also been made. Everything, in enterprises of this kind, depends upon the management. With energetic supervision both this school and that of Hoshiárpur bid fair to attain to a high place. Under the official system of constant change, those who succeed in getting movements of this kind in train, are seldom permitted to remain long enough to keep up the impetus, and the movements are apt to die down.

Industries at Chúnián.

Chúnián has a name for brass and leather *hookas* and some other small wares.

Course and nature of trade.

There are no statistics available for the general trade of the district, though the total value of the imports and exports of the Municipality of Lahore for the last few years will be found in Chapter VI, Section A, and Table No. XXV gives particulars of the river traffic that passes through the district. The exports and imports of food-grains have already been noticed at page 88.

Prices, wages, rent-rates, interest.

Table No. XXVI gives the retail *bázár* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII, and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value. The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. In 1869, the Settlement Officer wrote as follows:—

Period.	Sale.	Mortgage.
1868-69 to 1873-74	20-4	11-14
1874-75 to 1877-78	17-4	12-0
1878-79 to 1881-82	23-10	16-14

"The price current for the last three decades shows within that period immense differences, with sudden rises and falls, which were some-

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Prices, wages, rent-rates, interest.

times the effect of political upheavings, and sometimes of scarcity and famine. An average of so long a period as thirty years ought, however, to give a fair idea of the ruling rates; though the decided, and probably permanent tendency of prices during the last few years is to rise in the future, and it is doubtful how far the past averages may act as a guide for the future. The average prices of the chief staples during the last 30 years, as sold in this district, are :—

Wheat	...	...	...	60 lbs. per rupee.
Barley	..	..	..	85 " "
Rice	...	...	...	50 " "
Gram	...	..	..	100 " "
Cotton	..	..	...	28 " "
Pulses	...	...	...	120 " "

Local weights and measures.

In the Bári Doáb the *ghumáo* contains 4,033 square yards, and the chain consists of 10 *karams*, each *karam* being 5·02 feet long.

The *karam* is much the same as the old Roman *passus*; it is the pace or distance between the place where one foot is set down to where the same foot is again set down. In order to fix the standard with more accuracy than could be obtained from human legs, the *karam* was reduced to, at the Regular Settlement, three *háths* or cubits, and the *háth* was again fixed at 27 *pyce*. In the Rachna Doáb a *háth* of 28 *pyce* either prevailed, or was introduced at Settlement, and this made the *karam* rather longer than that used in the Bári Doáb; so that the *ghumáo* of measurement is equal to the statute acre beyond the Rávi, and the whole of the measurements in that part of the district were made on that scale.

In the Bári Doáb.

1	Karam	=	5·020 Feet Lineal.
2	Square Karam	=	25·20 Square Feet.
9	Square Karam	=	1 Mundla or 25·20 Square Yards.
20	Mundlas	=	1 Kanál.
8	Kanáls	=	1 Ghumáo or 4,033 Square Yards.

In the Rachna Doáb.

1	Karam	=	5 Feet Lineal.
1	Square Karam	=	30·25 Square Feet.
9	Square Karam	=	1 Mandla or 30·25 Square Yards.
20	Mundlas	=	1 Kanál.
8	Kanáls	=	1 Ghumáo=4,840 Square Yards=1 Statute acre.

It is unfortunate that two standards of measurement should exist in the same district, and even in the same *pargana*; but if the statute acre is adhered to in matters of calculation there will be little inconvenience, provided that the fact of the difference is borne in mind. The standard *ghumáo* in the Bári Doáb very nearly corresponds with the *ghumáo* used by the people. Mr. Egerton writes: "I have often made proprietors pace the dimensions of their own fields, and compare the results given by their measurement with those of the *khasrah*, and have generally found them to correspond. The *bígha*, which is sometimes used by the people in speaking of the amount of land they hold, more especially in the highly cultivated portions of the district, consists of four *kanáls* or one-half of a *ghumáo*. The sub-divisions of it are the same as those of the *ghumáo*. *Ghumáos* are turned into acres roughly by deducting one-sixth, and acres into *ghumáos* by adding one-fifth to the area."

Local weights and measures.

The following tables give the local measures of weight and capacity :—

1 chhaták	= 5 Rs. weight.	2 duseri	= 1 chauseri.
2 chhatáks	= 1 adhpáo.	5 sers	= 1 panseri.
2 adhpáo	= 1 páo.	2 panseri	= 1 dasseri.
2 páo	= 1 ádhser.	2 dasseri	= 1 bisseri.
2 ádhser	= 1 ser.	2 bisseri	= 1 maund.
2 ser	= 1 duseri.		

N. B.—*Dasseri* and *Bisseri* are not very common.

8 ratti	= 1 máshá.	2 panjtoliá	= 1 dastoliá.
12 máshá	= 1 tolá.	2 dastoliá	= 1 bistoliá.
5 tolá	= 1 panjtoliá.	50 tolá	= 1 pachastoliá.

There are different standards in the different parts of the district; for instance in the Mangtanwala village, *tahsíl* Sharakpur.—

1 adhpáo	= 1 chuhá.	16 topá	= 1 maund.
4 chuhá	= 1 paropi.	10 maunds	= 1 khalmár.
4 paropi	= 1 topá.		

In the village Muridke.—

$1\frac{1}{2}$ chhatáks	= 1 chuhá.	16 topá	= 1 maund.
4 chuhá	= 1 paropi.	$2\frac{1}{2}$ maunds	= 1 máhni.
4 paropi	= 1 topá.		

In the Tappa village, *tahsíl* Chúnián.—

$1\frac{1}{4}$ ser	= 1 topá.	16 topá	= 1 maund.

In the Kanganpura *ilaqá*—

$1\frac{1}{2}$ ser	= 1 topà.	16 topá	= 1 maund.

On the banks of the Sutlej, Chúnián *tahsíl*.—

4 sers	= 1 topá.	16 topá	= 1 maund.

On the banks of the Rávi.—

2 sers	= 1 topá.	16 topá	= 1 maund.

In the Lahore villages in the Rachna Doab.

4 paropis	= 1 topá.	4 pai	= 1 maund.
2 topá	= 1 daropá.	$12\frac{1}{2}$ maunds	= 1 máhni.
2 daropá	= 1 pai.	$\frac{1}{4}$ máhni	= 1 pand.

Communications.

The figures in the margin show the communications of the district as returned in quinquennial Table No. I of the Administration Report for 1878-79, while Table No. XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications within the district.

Communications.	Miles.
Navigable rivers ...	104
Railways	144
Metalled roads ...	$113\frac{1}{2}$
Unmetalled roads ...	703

Rivers

The Sutlej is navigable throughout its course to the south of the Lahore district, but traffic is chiefly confined to the portion below the Ferozepore bridge of boats. The navigation of the Rávi is difficult, and the traffic unimportant. Deodár timber from the Chamba forests is floated down to Lahore during the floods. The principal traffic on these rivers, as stated in the Punjáb Famine Report (1879),

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Rivers.

is shown in Table No. XXV. The mooring places and ferries and the distances between them are shown below, following the downward course of the Rávi :—

River.	Stations.	Distance in miles.	Remarks.
Rávi ...	Dhána	...	Ferry.
" ...	Maral Talwára	3	Do.
" ...	Lakho Dahr	5	Do.
" ...	Karaul	2	Do.
" ...	Kishti Rúpa	2	Do.
" ...	Punjáb Northern State Railway bridge	½	Do.
" ...	Ráj Ghát	½	Bridge of boats. Pesháwar Road.
" ...	Faizpur	2	Ferry.
" ...	Saggián Atári	2	Do.
" ...	Shádán	3	Do.
" ...	Niáz Beg	2	Do.
" ...	Sháhpur	3	Do.
" ...	Chúng	2	Do.
" ...	Molanwál	2	Do.
" ...	Khudpur	2	Do.
" ...	Rangílpur	3	Do.
" ...	Manga Hardo Theh	4	Do.
" ...	Lakhan ke Gagga	5	Do.
" ...	Mudran	5	Do.
" ...	Mahwál	2	Do.
" ...	Asal Naroke	5	Do.
" ...	Guráke	2	Do.
" ...	Anjloh and Alpa	2	Do.

Railways.

The Punjáb Northern State Railway to Wazírábád runs through the district with stations at Badámi Bágh, 2 miles ; Shahdara, 6 miles; Kála, 11 miles ; Murídke, 17 miles.

The Sindh, Punjáb and Delhi Railway runs through the district eastward towards Amritsar, and southwards towards Mooltán. Towards Amritsar it has stations at Meean Meer east, 3 miles ; Jallo, 10 miles ; and towards Mooltán at Meean Meer west, 4 miles ; Kána, 13 miles ; Ráiwind, 26 miles ; Kot Rádha Kishan, 34 miles ; Chánga Mánga, 44 miles ; Wán Rádha Rám, 60 miles. The Kasúr Branch line runs from Ráiwind to Ganda Singhwála on the Sutlej, and has stations at Rájá Jang, 3 miles ; Rukhánwála, 8 miles ; Kasúr, 16 miles ; Ganda Singhwála, 23 miles ; and Ganda Singh Bander (on the river bank), at 25 miles from Ráiwind.

Roads, rest-houses and encamping grounds.

The table on the next two pages shows the principal roads of the district together with the halting places on them and the conveniences for travellers to be found at each. The bridge of boats over the Rávi between Lahore and Sháhdara is maintained throughout the year. It is carried on 31 boats, and is 1,200 feet in length. That over the Sutlej between Ganda Singhwála and Ferozepore is generally dismantled early in May, and re-opened in October. It has a total length of 2,914 feet, and employs 68 boats. The Railway Company are about to establish a steam ferry during the time when the bridge is dismantled to ply in connection with their train service from Ráiwind to Ganda Singhwála.

Chapter IV, B.

Occupations, Industries, Commerce and Communications.

Roads, rest-houses, and encamping-grounds.

Route.	Halting Place.	Distance in miles.	Remarks.
Grand Trunk Road, Lahore to Peshâwar.	Lahore	...	
	Sháhdara	4	G. T. Road. *Sarái*, encamping-ground, supply depôt, well. Road bungalow (*Báradari* at head of boat bridge.)
	Murídke	12	G. T Road. *Sarái*, encamping-ground, supply depôt, well. Civil rest house.
	Khari	6	G. T. Road. District ends.
Grand Trunk Road, Lahore to Ferozepore.	Lahore	...	
	Kána Kácha	14	G. T. Road. Encamping-ground, supply depôt, well. Road bungalow.
	Luliáni	9	G. T. Road. Encamping-ground, supply depôt, well. Canal and road bungalows.
	Kasúr	9	G. T. Road. Encamping-ground, supply depôt, well. Civil rest-house, road bungalow.
	Ganda Singhwála (on the banks of the Sutlej)	8	G. T. Road. Encamping-ground, supply depôt, well, *sarái*, canal bungalow. Railway station.
Kasúr to Ráiwind.	Kasúr	...	
	Rukhánwála	9	Metalled. Supply depôt, well.
	Ráiwind	9	Metalled. Railway station, supply depôt, well, *sarái* with quarters for Europeans.
G. T. Road, Lahore to Amritsar.	Lahore...	...	
	Chabíl or Munáwán... ...	10	G. T. Road. Encamping-ground. *sarái*, supply depôt, well. Police rest-house.
	Wágeh...	8	G. T. Road. District ends. Canal rest-house.
Lahore to Haríke.	Lahore	...	
	Haríke	47	Unmetalled, *viâ* Meean Meer and Patti *Sarái* with quarters for Europeans. Well
Lahore to Mooltan.	Lahore	...	
	Parade Chauburji	2	Metalled. Encamping-ground, well.
	Niáz Beg	6	Metalled for 4½ miles. Encamping-ground well. Canal rest-house. Barracks for troops in time of epidemics.
	Chúng	5	Unmetalled. Police rest-house, encamping-ground, supply depôt, well.
	Nankána	12	Unmetalled. Police rest-house, encamping-ground, supply depôt, well.
	Bhái Pheru	10	Unmetalled. Police rest-house, encamping-ground, supply depôt, well.
	Sarái Mughal...	8	Unmetalled. Civil rest-house, encamping-ground, supply depôt, well.
	Hallá	8	Unmetalled. District ends.
Chúnián to Mooltán.	Chúnián	...	Civil rest-house, *sarái*, supply depôt, well.
	Wán Rádha Rám	15	Unmetalled. Encamping-ground, *sarái* with quarters for Europeans, supply depôt, well. Railway station.
Chúnián to Ferozepore	Chúnián	...	
	Rájowál	12	Unmetalled. Encamping-ground, supply depôt, well.
	Khudián	6	Unmetalled. Encamping-ground. Police rest-house.
	Tárágarh	5	Unmetalled. Small encamping-ground, supply depôt, well.
	Ganda Singhwála	...	Unmetalled. Encamping-ground, supply depôt, well, *sarái*, canal bungalow. Railway station

Chapter IV, B.

Occupations, Industries, Commerce and Communications.

Roads, rest-houses, and encamping-grounds.

Route.	Halting Place.	Distance in miles.	Remarks.
Chúnian to Chánga Mánga.	Chúnian	..	
	Chánga Mánga	9	Metalled. Canal and forest bungalows, encamping-ground, supply depôt, well. Railway station.
Kasúr to Patti.	Kasúr	...	
	Khem Karn	6	Metalled. Canal bungalow.
	Valtoha	6	Unmetalled. Police rest-house.
	Patti	16	Do. do. In the *thana* an old fort.
Amritsar to Ferozepore.	Sur Singh	...	Unmetalled.
	Algún Hardo	8	Do. Canal bungalow.
	Khem Karn	11	Do.
	Ganda Singhwála	8	Do. (see above).
Lahore to Shábpur.	Lahore	...	
	Mandiáli	10	Unmetalled. Road bungalow, encamping-ground, supply depôt.
Lahore to Sharakpur.	Lahore	...	
	Shábdara	4	G. T. Road (see above).
	Burj Atári	7	Unmetalled.
	Sharakpur	10	Do. *Sarái* with European quarters.
Sharakpur to Shekhúpura.	Sharakpur	...	
	Shekhúpura	18	Unmetalled. Encamping-ground, supply depôt.
Chúnián to Kanganpur & Khudián.	Chúnián	...	
	Kanganpur	16	Unmetalled. Police rest-house.
	Khudián	20	Do. (see above).
Kanganpur to Ganda Singhwála.	Kanganpur	...	Police rest-house.
	Mokal	6	Unmetalled. *Báradari*.
	Doburji	13	Do. encamping-ground.
	Ganda Singhwála ...	13½	Do. (see above).

The statement at the top of the next page shows the unmetalled roads in this district on which there are no fixed halting places.

A good unmetalled road runs along the bank of the Bári Doáb Main Branch lower, Lahore Branch, Kasúr and Subráon Branch Canals, which are bridged at the following places:—*Main Branch lower*—Gilpan, (Dal) Jáman, Bedián, Sarháli, Luliáni, Dafthu, Sattoke, Mír Muhammad, Rájá Jang, Bhambeh, Handal, Paimár, Gandhián, and Wán. *Lahore Branch*—Grand Trunk Road at Wageh, Khaira, Tulspur, Shálámár, Delhi gate, Anárkulli road, Jail road, G. T. Road to Ferozepore, Sháh ká Kuá, Niáz Beg. *Kasúr Branch*—Mughalwála, Manihála, Kacha Pakka, Ghát Kalsián, Azgún. *Subráon Branch*—Bhatte Bheni and Bhagúpur.

There are *dák* bungalows at Lahore and Meean Meer, but the first named will be closed, under orders of the Government, from the 1st April 1884. There are police rest-houses at Mángtánwála, Chúng, Nankána, Munáwan, (Chabíl), Bhái Pheru, Kanganpur, Khudián,

Chapter IV, B.

Occupations, Industries, Commerce and Communications.

Roads, rest-houses, and encamping-grounds.

From	To	Distance in miles.	From	To	Distance in miles.
Lahore ...	Bághbanpur ...	2	Kasúr ...	Husen Khán wála	14
" ...	Bhadarkáli shrine at Niáz Beg ...	8	" ...	Khudián ...	10
" ...	Shah Biláwal ...	3	Patti ...	Haríke ...	10
Meean Meer ...	Ráiwind ...	22	" ...	Pohwind ...	11
" ...	Hinjarwál ...	6	Kána Kácha ...	Thikar ...	4
" ...	Chabíl Munáwán ...	6	Sher Singhwála ...	Thatta ...	10
Rájghát (bridge of boats) ...	Thikríwála ...	8	Mohlanwála ...	Khudpur ...	2
" ...	Bhuchoke ...	42	Jiawanwála ...	Kuthiála ...	3
" ...	Kot Pindi Dás ...	21	Murídke ...	Tapiála ...	5
" ...	Karaul ...	5	Chúnián ...	Víram ...	19
Rájghát ...	Mallián Kalán ...	8	" ...	Bahrwál ...	12
Kot Pindi Dás ...	Murídke ...	8	" ...	Dhingke ...	9
Sháhdara ...	Sharífpur ...	6	" ...	Bháí Pheru ...	18
Sharífpur ...	Bharatpur ...	10	Bháí Pheru ...	Thikar ...	10
Sharakpur ...	Khudpur ...	4	" ...	Bhairwál ...	8
" ...	Chúng ...	6	Bahrwál ...	Sarái Mughal ...	5
" ...	Gagga ...	12	Chánga Mánga ...	Jambar ...	6
" ...	Mángtánwála ...	25	" ...	Raiwind ...	18
Gagga ...	Mángtánwála ...	10	Bahrwál ...	Deo Singh ...	6
Mángtánwála ...	Nankána ...	10	Doburji ...	Bisoki ...	24
			Atári ...	Miána Thatta ...	16

Valtoha, and Patti, (in the *thána* is an old fort). They all have furniture, crockery and cooking utensils, but no servants. There are canal rest-houses at Jáman, Bedián, Luliáni, Dafthu, Sattoke, Rája Jang, Hindál, Gandián, Ván, Chomidha, Bahrwál, Wágeh, Khairah, Tulaspur, Niáz Beg, Dogáich, Amar Sidhu, Kalásmári and Bhambeh on the Lower Main Branch, Lahore Branch and *rajbahás* of the Bári Doáb Canal. Also at Manihála and Algún Hardo, on the Kasúr Branch, and at Khem Karn on the Subráon Branch of the Bári Doáb Canal. There are also bungalows at Ganda Singhwála, Husen Khán and Ladi on the Katora Inundation Canal, and at Lola on the Khánwah Inundation Canal. Road bungalows exist at Kána Kácha, Luliáni, Kasúr, on the Grand Trunk Road to Ferozepore, at the bridge of boats over the Rávi (a *báràdari* on the Sháhdara side), and at Kála Sháh Káku on the Grand Trunk Road to Peshàwar, and at Mandiáli on the road to Shekhúpura. There are civil rest-houses at Sarai Mughal, Kasúr, Chúnián and Murídke, and accommodation for Europeans in the *saráis* at Sharakpur, Ráiwind, Chánga Mánga, Wán Rádha Rám and Haríke. There is a forest bungalow occupied by the officers in charge of the Chánga Mánga plantations. The canal, road and district rest-houses are all furnished, but have no crockery, cooking utensils or servants.

A horse *dâk* still plies along the Grand Trunk Road to Ferozepore, and a mail cart runs daily from Lahore to Meean Meer.

Post offices.

The statement on the next page shows the post offices in the district. They all have Savings Banks and Money Order Offices, except the Railway Station post office, which has no Savings Bank but only a Money Order Office, and Clarkábád, which has only a post office.

Telegraphs.

A line of telegraph runs along the whole length of each railway, with a Telegraph Office at each station. There are two imperial Telegraph Offices in the district, the head office at Lahore and a sub-office at Meean Meer. The head office is a fine building, very centrally situated at the junction of the roads opposite the Accountant-General's Office, and was erected in 1882. It affords accommodation for

Chapter IV, B.

Occupations, Industries, Commerce and Communications.

Post offices.

Lahore tahsil.
Lahore General Post Office.
Láhori Mandi (Lahore City.)
Moti Bázár (" ")
Lahore Railway Station.
Meean Meer.
Sadr Bázár, Meean Meer.
Ráiwind.
Munáwán.
Sháhdara.
Kána Kácha.
Chúng.
Badhána.

Kasúr tahsil.
Khálra.
Patti.
Valtoha.
Kasúr.
Khem Karn.
Ganda Singhwála.
Luliáni.

Chúnián tahsil.
Chúnián.
Kanganpur.
Khudián.
Chánga Mánga.
Bháí Pheru.
Sarai Mughal.
Clarkàbád.

Sharakpur tahsil.
Sharakpur.
Muridke.
Mángtánwála.

Telegraphs.

the Signal Office and two barracks for twelve signallers each. The staff of the Head Office consists of—

1 Sub-Assistant Superintendent in charge.
4 Telegraph Masters.
26 Signallers.
2 Clerks.
4 Native Signallers.

The Meean Meer Sub-Office is in charge of the Brigade Major, and is worked by two military signallers.

Lahore is the head-quarters of the Lahore Telegraph sub-division, which extends from Mooltán to Ráwalpindi, with branches from Wazírábád to Suchetgarh (in Jammu territory); and Lálámúsa to Bhera and the Salt Mines at Kheora. There is a Telephone Exchange at the Government Telegraph Office, with which the ollowing public offices and residences of Government officials are connected :—

Accountant-General's Office.
Military Secretary's "
Sanitary Commissioner's "
District Police "
Civil Secretariat "
P. W. Department Secretariat Office.
Civil Secretariat Press.
Bank of Bengal.
Lieutenant-Governor's residence.
Secretary to Government's residence.
District Seperintendent of Police's residence.

The residence of the District Superintendent of Police, District Police Office, Central Jail, Anárkulli Police Station, and the Police Lines in the city, are also connected by telephone, and there is a Police Telephone Exchange at the Charing Cross Police Post. The Police Exchange and District Police Office are also in direct communication with the Government Exchange.

There is a Telephone Exchange also at the Railway Station, with which the following administrative offices of the head-quarters of the Sindh, Punjáb and Delhi Railway Company are connected—

Auditor's Office.
Central Audit Office.
Audit "
Agent's "
Traffic Manager's "
Consulting Engineer's Office.
Stationary "
Chief Engineer's "
Store-keeper's "
Co-operative Stores.
Locomotive Superintendent's Office.

The *Civil and Military Gazette* Press is also in communication with the Government Exchange. The technical management of the Railway Telegraph offices is under the Government Telegraph Department.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL AND MILITARY.

Chapter V, A.

General and Military Administration.

Executive and Judicial.

The Lahore district is under the control of the Commissioner of Lahore, who is assisted by an Additional Commissioner. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a Judicial Assistant, a Judge of the Small Cause Court, two Assistant and two Extra Assistant Commissioners. An Extra Assistant Commissioner is posted at Kasúr in charge of the Kasúr sub-division. A Board of Honorary Magistrates, consisting of nine members, sits in Lahore city. It has jurisdiction within the Municipal limits, and disposes of petty cases, offences against the Municipal Bye-laws and the like. The village revenue staff is shown in the margin. There are four *tahsíldárs* and four *munsiffs* in the district, one of each at each *tahsíl*. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Tahsíl.	*Qánúngos* and *Náibs.*	*Patwáris* and Assistants.
Lahore ...	2*	71
Chúnián ...	2*	58
Kasúr ...	2*	79
Sharakpur ...	2*	62
Total ...	8	270

* One *Qánúngo* and one *Náib*.

Criminal and Police.

The executive staff of the district is supplemented by a Cantonment Magistrate at Meean Meer, and assisted by a Bench of Honorary Magistrates who sit in the city. Except those in the city, there are no Honorary Magistrates in the district.

The police force is controlled by a District Superintendent and one or more assistants. The District Superintendent and one of the Assistants receive an extra allowance of Rs. 100 and Rs. 50 respectively for the special charge of the city of Lahore. The strength of the force, as given in Table No. I of the Police Report for 1881-82, is shown in the margin. In addition to this force, 1,077 village watchmen are entertained as follows:—

Class of Police.	Total strength.	Distribution.	
		Standing guards.	Protection and detection.
District (Imperial)	843	299	544
Cantonment ...	67	...	67
Municipal ...	447	...	447
Canal ...	...	...	...
River ...	...	...	...
Ferry ...	...	...	...
Total ...	1,357	299	1,058

Lahore *tahsíl*	329
Kasúr "	218
Chúnián "	301
Sharakpur "	229
Total ...	1,077

Chapter V, A.

General and Military Administration.

Criminal and Police.

They receive a salary of Rs. 3 per mensem; some are paid from the village *dharat*, a sort of octroi, and others from a *chaukidári* tax levied on the village at rates varying from 4 to 6 annas a house per annum. They are paid by the headmen, who take their acknowledgments and submit them to the *tahsíldár* of their *pargana*.

The *thánas* or principal jurisdictions, and the *chaukís*, or police outposts, are distributed as follows:—

Tahsíl Lahore.	Tahsíl Kasúr.	Tahsíl Chúnián.	Tahsíl Sharakpur
Police Stations.	*Police Stations.*	*Police Stations.*	*Police Statoins.*
Lahore. Anárkulli. Munáwán. Sháhdará* Chúng. Kána Kácha. Khálrah. † Rafwind. ‡ Meean Meer Cantonment.	Kasúr. Patti. Valtoha. Luliání. Khudián.	Chúnián. Bhái Pheru. Sarái Mughal. Kanganpur.	Sharakpur. Mángtánwála.§ Murídke.
Road Posts.	*Road Posts.*	*Road Posts.*	*Road Posts.*
Hanjarwál. Nankána. Anarkulli. Amar Sidhu. Kaná Kácha. Asal. Meean Meer canal. Barki. Devipura. Dograh. Wágeh.	Bhallú. Kasúr. Ganda Singhwála. Rohiwál. Athilpúr. Khem Karn T. P. Haríke.	Chánga Mánga. Wán Rádha Rám. Halla	Feroze. Nao Cháh. Khori.

There is a cattle-pound at each *thána* and also at Kacha Pakka and Chánga Mánga, the former under the management of the Canal Department, and the latter under that of the Forest Department. The district lies within the Lahore Police Circle under the control of the Deputy Inspector-General of Police at Lahore.

Table No. XL gives statistics of criminal trials, and Table No. XLI of police inquiries, for the last five years.

The Sánsís are the only tribe proclaimed under the Criminal Tribes Act, and the number on the register in the beginning of 1882 of and above the age of twelve years was 1,023 males and 856 females—total 1,879—resident in 226 villages scattered throughout the district. Inquiries were made during the winter of 1881 with regard to the manner of life of these Sánsís, and the general testimony tended to show that although none of them had any settled occupation, a considerable number were in easy circumstances, possessing sheep, donkeys and cattle, and with incomes supplemented by gifts

* Under the jurisdiction of Sharakpur and a few villages in Lahore.
† Do. do. and Kasúr.
‡ Do. do. Chúnián and Kasúr.
§ Do. do. of Sharakpur and a few villages in Chúnián.

Chapter V, A.

General and Military Administration.

Criminal and Police.

made to them at marriages and on other domestic occasions in the villages to which they have attached themselves. It also appeared that the Sánsís of the Lahore, Kasúr and Chúnián *tahsíls* were less criminal than the general population among which they resided; but the testimony as to the conduct of those resident in the Sharakpur *tahsíl* north of the Rávi was not so favourable, and it was ascertained that they intermarried with the more criminal Sánsís of the Gújránwála and Siálkot districts. At the present time the Deputy Commissioner has only retained on the register the names of 255 males residing in villages in the Sharakpur *tahsíl*.

Gaols.

There are three gaols at Lahore, the District Gaol, Female Penitentiary, and the Central Gaol, under the management of the same Superintendent, but each possessing a separate subordinate establishment of its own. Tables Nos. XLII, XLII A, and XLIIB show the convicts in gaol for the last five years.

The Lahore District Gaol is built for 694 prisoners, and in 1882 had an average daily population of 556. It receives the male prisoners of the Lahore district only. The usual gaol industries are carried on in it, and a considerable number of prisoners are employed on extra-mural works, such as brick-making, &c. The cost of its maintenance is Rs. 26,059 per annum, or Rs. 47-4-0 per prisoner. Its income from manufactories averages Rs. 3,084 per annum.

The Lahore Female Penitentiary is built for 296 prisoners. It receives female long-term and life-prisoners transferred from all parts of the Punjáb, and all the female prisoners from the Lahore district. In 1882 it had an average daily population of 193. The industries carried on are very insignificant—knitting, sewing, carding wool, &c. The cost of its maintenance is Rs. 12,951, or Rs. 67-2-0 per prisoner per annum.

The Lahore Central Gaol covers 33 acres of ground, and is built on the radiating principle. It consists of two octagons, each containing eight compartments radiating from a central watch tower, from which a full view of the whole prison can be obtained. At the divergence of the two octagons is placed the hospital, three barracks *en echelon*, in an enclosure of its own. The octagons and hospital enclosure are surrounded by iron railings, so that free circulation of air all over the prison is not interfered with. In addition to these, but outside the great wall, is an enclosure containing 100 solitary cells. The various store-rooms for food, clothing, raw material, &c., &c., are placed outside the railings of the octagons. The whole area of the prison is planted with grass and trees, and is enclosed within a mud wall 18 feet in height, and approached through two gates and a long narrow passage. Each octagon forms a separate and complete prison, having its own workshop, so that dangerous characters need not be taken out to work. The buildings are constructed entirely of sun-dried bricks set in mud, with tiled roofs. There is also a small prison for Europeans, consisting of one large ward and three smaller ones, with rooms for dressing and bathing attached. The gaol is built for 1,767 prisoners, but the average daily population in 1882 was 2,004. The excess number slept in the workshops, which can accommodate 600 prisoners. There is

Chapter V, A.

General and Military Administration.

Gaols.

tent accommodation for 1,600 persons, which is maintained to serve in the event of the prisoners having to be moved into camp on the outbreak of an epidemic. The Central Gaol receives long-term male prisoners only, transferred from almost all parts of the Punjáb. The prisoners are encouraged to good conduct and industry by a system of marks under which they obtain rewards—such as interviews with their friends, promotion to offices in the prison, gratuities and small remissions of their sentences. There is also a ticket-of-leave system by which the prisoner has to earn a certain number of marks before he is eligible to be brought under the ticket-of-leave rules, and has to pass through two preparatory stages before he can get his ticket-of-leave.

There is a school in the gaol under the supervision of the Educational Department, to which teachers selected by that department are appointed, and which all prisoners under 24 years of age are required to attend. During the year 1882, 61 prisoners who could neither read nor write on admission learned to do both a little, and twelve to read and write well.

Labour is divided into three classes—hard, medium and light. Every prisoner must, according to the length of his sentence, pass a certain time in each description of labour, and his removal from one stage to another depends upon his conduct. Prison labour consists of weaving blankets and cloths of various kinds, pottery, paper-making, the making of mats and floor cloths (*darrís*), both of cotton and grass, weaving carpets similar to Persian ones, tent-making, and typographic and lithographic printing. A large number of carpets are exported to England, France and America. The typographic press is a very large concern, having a Manager, Deputy Manager, Accountant and about fifty subordinate officials and compositors, &c., and employs, besides, about 200 prisoners daily. Its average annual income for the last five years was Rs. 6,058. The average net profit of the whole manufactory for the last five years was Rs. 15,323.

The cost of maintaining the Central Gaol is Rs. 1,20,368 per annum, or Rs. 60 per prisoner. The whole institution is under the charge of a special officer designated the Superintendent, who resides in quarters provided for him outside the prison. There is a European Deputy Superintendent, and for the native prison, a native jailor and staff of warders. For the European gaol there are two European warders and various other officials, who are provided with quarters. A police guard, consisting in all of 77 men (see datail in the margin) armed with muzzle-loading carbines is located at the principal entrance to suppress *emeutes*. The weapons of the sentries are loaded with buck-shot.

Deputy Inspector.	Sergeants.	Foot constables.	Mounted constable.	Total.
1	5	70	1	77

The *thaggi* school of industry.

When the British Government was established in the Punjáb, one of the first things done was to extend to this province the agency for the suppression of *thaggi* and dacoity, which had proved so effective in other provinces, and the head-quarters of which were

Chapter V, A.

General and Military Administration.

The *Thaggi* School of Industry.

at Jubbulpore. The system pursued in the Punjáb was the same as that in force at Jubbulpore. Men who had been convicted of *thaggi* and sentenced to transportation or to death for numerous murders had their sentences held in suspense on condition that they assisted in the detection of other gangs of *thugs*. These men, some sixty in number, were located, together with their wives and families, in an old native building called Lehna Singh's Cháuni, and were to all appearance gentle characters, fond of pigeons, rabbits, and other pets, and by no means so terrible as the police reports showed them to be. They were placed under restraint merely sufficient to prevent their escape, and were employed in the manufacture of tents. Their dietary was not fixed on penal principles, each man receiving a monthly allowance for the purchase of food. If they worked over hours, they received extra pay, and their families were paid for any work done by them. When the authorities desired to use any one for detective purposes, he was despatched abroad under proper escort.

In 1863, after the introduction of the new system of police, the maintenance of a special detective agency for the suppression of *thaggi* was abandoned as no longer necessary, and the *thugs* then in custody were made over to the prison department, as they could not safely be let loose upon society. The jail department had to provide quarters for these men, and a building on the plan of a native *sarái* was erected at a cost of Rs. 8,000, in which the *thugs* and their families were located. A large workshop for tent-making was provided, but no change was made in the system of management or employment, and the whole institution was placed under the supervision of the Superintendent of the Lahore Central Prison. The *thugs* are gradually dying off, and their places not having been supplied by fresh admissions, there remain now in this institution only five old men and eight widows, who in all human probability will last but a short time longer, and then this memorial of one of the most marvellous and detestable of criminal organizations will cease to exist in the Punjáb. The *thugs* are employed in the tent manufactory, and are paid monthly for their maintenance from Rs. 2 to Rs. 5-8 each. Their maintenance, together with that of the widows, amounted to about Rs. 700 in 1883.

Revenue, Taxation and Registration.

The gross revenue collections of the district for the last fourteen years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for Land Revenue, Excise, License tax, and Stamps respectively. Table No. XXXIIIA shows the number and situation of Registration offices. The central distilleries for the manufacture of country liquor are situated at Lahore, Kasúr, Chúnián and Sharakpur. The cultivation of the poppy is carried on to some extent in this district, and Rs. 2 per acre is paid as excise duty.

Saltpetre is produced to some extent in this district. Licenses for its manufacture are given to any one applying for them, and the licensees make their own terms with the agriculturists for the

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General and Military Administration.
Revenue, Taxation and Registration.

erection of kilns in suitable places and for fuel. The licenses issued to manufacture saltpetre in 1882-83 were as follows :—

Kasúr	7
Chúnián	6
Sharakpur	7
Total ...	20

and the produce was 525½ maunds, the value of which, at an average rate of Rs. 3-12-0 per maund, amounted to Rs. 1,970-10-0.

Table No. XXXVI gives the income and expenditure from district funds which are controlled by a Committee consisting of 68 members, selected by the Deputy Commissioner from among the leading men of the various *tahsíls* (and confirmed by Government), and of the Civil Surgeon, Assistant and Extra Assistant Commissioners, the District Superintendent of Police, the Inspector of Schools, and the Executive Engineer as *ex-officio* members, and the Deputy Commissioner as President.

Table No. XLV gives statistics for municipal taxation, while the municipalities themselves are noticed in Chapter VI.

The income from provincial properties for the last five years is shown as follows :-

Source of income.	1878-79	1879-80	1880-81	1881-82	1882-83	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat bridges ...	24,020	15,270	10,718	11,411	20,078	81,497
Ferries without do. ...	11,922	9,980	10,953	10,558	10,125	53,538
Staging bungalows	2,432	2,127	2,108	2,099	1,767	10,533
Encamping-grounds ...	491	659	551	579	795	3,075
Cattle-pounds	5,683	6,914	5,751	5,335	4,139	27,822
Nazúl properties	11,672	9,874	9,910	12,702	12,131	36,289
Total ...	56,220	44,824	39,991	42,684	49,035	2,32,754

The ferries, bungalows and encamping-grounds have already been noticed at pages 104—107, and the cattle-pounds at page 110.

Nazúl properties.

The principal *nazúl* properties consist of ancient buildings and cultivated and waste lands in and about Lahore and Kasúr. The following is a list of *nazúl* buildings of historical interest in the district. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of :—

1 The tomb of Jahángír at Sháhdara.
2 " of Asaf Jáh at "
3 " of Núr Jahán at "
4 A domed building known as Nátch Ghar at Núrpúr, let to the Sindh, Punjáb & Delhi Railway Company at an annual rental of Rs. 48.
5 The domed tomb of Bahádar Khán near Achintgarh.
6 The domed tomb of Ali at Achintgarh.
7 The domed tomb of Chisti on the Shálamár road.
8 The domed tomb of Sardár Fateh Singh, at Achintgarh.
9 The domed tomb of Hazrat Isbán, at Begampura.
10 Domed building known as Sarmwála, at Begampura.
11 Domed tomb of Dáí Angan.
12 " of Banglíwála.
13 " of Hakay Khan, at Bághbánpur.
14 Domed building known as "*Magazinewála*" on the Mooltan road in Anárkalli.

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General and Military Administration.

Nazúl properties.

In addition to the above there are fourteen others which are of little interest, and wholly or partially in ruins. All the above, with the exception of the buildings rented by the Railway Company, are unoccupied, and are maintained by the Government at an estimated cost of Rs. 2,210 per annum. The following is a list of the *nazúl* buildings in the city of Lahore:—

1. A Burj over the Roshnái gate.
2. The Haveli of Rám Singh, Kachhiwála.
3. The Haveli Nakáinwáli.
4. Haveli known as Tavela Daulat Rái Modi.
5. Haveli Suchet Singh.
6. Hammám Wazír Khán.
7. Haveli Nau Nihál Singh.
8. The large Haveli of Suchet Singh.
9. The small do. do.
10. Tavela Suchet Singh.

In addition to these there are eleven shops and one *burj*. Of the above No. 5 is occupied by a Government employé (Munshi Faiz Bakhsh), and Nos. 7 to 10 are used by Government as follows:—

No. 6 as an octroi post and school.
" 7 as a girls' school.
Nos. 8 and 9 the Lahore *tahsíl*.
No. 10 *Munsiff's* Court.

The remainder are rented, and yield a yearly revenue of Rs. 263-12. The *nazúl* buildings in Kasúr are—

1. Díwán Khána.
2. The domed building used as the court house of the Extra Assistant Commissioner in charge of the Kasúr Sub-division and as a rest-house.

There are sxiteen other buildings either wholly or partially in ruins, and of no particular interest. Of these four are unoccupied, and are maintained by Government at an estimated cost of Rs. 100 per annum. The remaining buildings yield a yearly rental of Rs. 18 only. The following is a list of the *nazúl* buildings outside the city of Lahore:—

1. *Báradari* of Maháraja Sher Singh in Sháh Biláwal.
2. *Sarái* at Sháhdara.
3. Chauburji in Nawákot.
4. Gateway to the Gulábi Bágh near Begampurah.
5. Gateway in Achintgarh.
6. *Báradari* on the bank of the Rávi near Tárgarh, used as a road bungalow.
7. Barracks in Anárkulli.
8. Chauburji in Anárkulli.
9. *Báradari* known as Amb Dhorewáli.
10. Haveli near Mári Gurmukh Singh.

In addition to the above there are eleven others of no particular interest, wholly or partially in ruins. Nine of them are unoccupied, and are maintained by Government at an estimated cost of Rs. 150 per annum. Of the remainder, No. 6 is used as a road bungalow, No. 7 for the Central Book Depôt, Model School, and offices of the Director of Public Instruction and Inspector-General of Jails. No. 8, formerly used for the Station Library, is now in charge of the School of Art; they are maintained by the Public Works Department. The others yield a rental of Rs. 24-12 per annum.

There are 5,156 acres 2 roods 26 poles of *nazúl* land, of which 784 acres 3 roods 20 poles are cultivated, and 4,371 acres 2 roods 36 poles waste, chiefly situated iu Anárkulli and Lahore. The land in Anárkulli is given out on rent at annual rates varying from Rs. 24 to 48 per acre. On some plots there are orchards and gardens, which are leased for a term of five years. The cultivated land is partly leased for a term of five years, and partly for the term of Settlement. All the tenants are at will, and can be ejected within the period of their leases. The total income derived from the *nazúl* lands and gardens

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General and Military Administration.

Nazúl properties.

amounts to Rs. 4,344, of which Rs. 1,106 is derived from the rent *(Teh zamíni)* of land in Anárkulli.

The *nazúl* land situated in Kasúr *khás* is 684 acres in area, and is all waste. There is a large pile of *nazúl* ruins in Chúnián itself, and a *nazúl* garden at Mokal in the Chúnián *tahsíl*, which yields a revenue of Rs. 13 per annum. At Míránpur, in the Sharakpur *tahsíl*, there is a small piece of *nazúl* land 1 *kanál* 8 *marlahs* in area, with an old *pakka* well, valued at Rs. 16. It yields no revenue. The rent of *nazúl* properties in Lahore and its vicinity is credited to Government under incorporated local funds, and that of properties at Kasúr and Chúnián is enjoyed by the Municipal Committees of those towns; but they have nothing to do with the sale proceeds, which go to Government, and are invested in Government securities like the sale proceeds of *nazúl* properties elsewhere.

Previous to the year 1871 the income of the *nazúl* properties in Lahore was enjoyed by the Municipality. The loss of this income on its transfer to Government was keenly felt by the Municipality, and it protested against the measure, with the result that Government made it a grant of Rs. 5,240 per annum in compensation. Under the Local Self-Government scheme this source of income is again to be transferred to Local Boards. The land mentioned above does not include the Shálamár Gardens, which are under the management of the District Committee. The estimated receipts and expenditure of the gardens for the financial year 1883-84 were as follows :—

RECEIPTS.		Rs.
Sale proceeds of fruit		1,250
	Rs.	
Endowment—Land revenue of Bághwánpura ...	3,146	
Less—Hereditary gardens, ¼ share	457	
Miscellaneous expenditure	300	
Rewards to *lambardárs* and *maáfi*-holders	808	
	——	1,581
Total Rs. ...		2,831
EXPENDITURE.		
Establishment		1,428
Miscellaneous expenditure, water-rent, &c.		256
Public Works Department charges for annual and occasional repairs		1,147
Total Rs. ...		2,831

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Source of Revenue.	1880-81.	1881-82.
	Rs.	Rs
Surplus warrant (*talabánah*)	300	600
Málikána or proprietary dues	...	1
Fisheries	1,830	1,580
Revenue fines and forfeitures	6	14
Rent of Railway land and buildings ...	698	1,190
Other items of miscellaneous land revenue ...	480	362

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Statistics of land revenue.

Table No. XXXI gives details of balances, remissions and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence and working of the current Settlement will be found below in Section B of this Chapter. The incidents of the fixed demand per acre as it stood in 1878-79 was Rs. 0-10-2 on cultivated, Rs. 0-6-0 on culturable, and Rs. 0-5-1 on total area. The statistics given in the following tables throw some light upon the working of the Settlement: Table No. XXXI.—Balances, remissions and *takávi* advances. Table No. XXXII.—Sales and mortgages of land. Tables Nos. XXXIII and XXXIIIA.—Registration.

Education.

Table No. XXXVII gives figures for the Government and aided, High, Middle, and Primary schools of the district. The Government high school is at Lahore, and is under the management of the Inspector of Schools, Lahore Circle. It is noticed separately below. There are middle schools at Kasúr, Khem Karn, Súr Singh, Chúnián, Sharakpur, Badháná and Bághbánpur. The first of these is a Government Anglo-Vernacular Grant-in-aid School, supported partly from provincial funds and partly from district and municipal funds. The monthly tuition fees are also expended on its maintenance. Originally a Vernacular School, it was converted into an Anglo-Vernacular one, and placed under the control of the Anjuman-i-Kasúr by Mr. Brandreth, the then Commissioner of Lahore, and for a time was called "the Brandreth School." It eventually became a Government institution under the management of the Deputy Commissioner of Lahore. The remaining six are purely Vernacular schools, and that at Bághbánpur has been known for several years past as the best middle school in the district. The school at Sur Singh was only raised to its present status in July 1883.

At Lahore is the Mayo School of Industrial Art presided over by Mr. J. L. Kipling, founded in memory of the late Lord Mayo with the object of reviving crafts now half forgotten, and of benefitting the art of the Province generally. It is located in a permanent building near the Central Museum, and is described at length in the Provincial volume of the Gazetteer series. A similar institution founded by Captain Nisbet, when Deputy Commissioner of Lahore, exists at Kasúr in connection with the Anjuman-i-Kasúr, and is separately noticed below.

The Vernacular Primary schools are at Dholanwál, Sháhdara, Karaul, Burj Atári, Khudpur, Mánga, Niáz Beg, Sháhpur, Ichra, Kána, Fatehgarh, Lakhodahr, Awán Dhayawála, Bhasin, Hudiára and Maniháia in the Lahore *tahsíl*; at Patti, Pahúwind, Ghariála, Sahjra, Sánda, Rája Jang, Luliáni, and Wán in the Kasúr *tahsíl*; at Khudián, Kanganpur, Bahrwál, Bughiana Kalan, Bhái Pheru and Kila Dharm Singh in the Chúnián *tahsíl*; and at Kuthiála, Tapiála, Mallián Kalán, Kot Pindi Dási, Rihán and Nátha in the Sharakpur *tahsil*. Of these, the school at Dholanwál is the best, and that at Patti the largest. The schools at Nátha, Kuthiála and Wán have only recently been established.

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Education.

There are six girls' schools in the district under the management of the Deputy Commissioner, *viz.*, one at the Bháti gate of the Lahore city, four at Kasúr, and one at Patti. These are all Primary Persian schools, with the exception of one at Kasúr, which is a Nágri school. There are no middle schools for girls. The school at Lahore is in charge of a mistress, but instruction in the other five is given by old men, who are selected by the people.

Besides the above there is at Lahore the Punjáb University and its affiliated institutions—the Government College, Oriental College, Training College and Law School, Normal School for boys and teachers, the Indian Female Normal School and St. John's Divinity School (under the auspices of the Church Missionary Society) the schools of the American Presbyterian Mission, the Lahore *Zanána* Mission schools, and the Meean Meer Cantonments Anglo-Vernacular Grant-in-aid Middle School, which are all independent of the control of the Deputy Commissioner. The University, Government and Oriental and Training Colleges, Law School and School of Art are described fully in the Provincial volume of the *Gazetteer* series ; the Mission schools, the Divinity College, and the Female Normal School have already been noticed in Chapter III (pages 61—64) ; and the Government Normal School is separately described below. The district lies within the Lahore Circle, which forms the charge of the Inspector of Schools at Lahore.

Table No. XIII gives statistics of education collected at the Census of 1881, and the general state of education has already been described in Chapter III, Section E. In addition to the Government and aided schools mentioned above, there are in the city of Lahore—the private schools of master Ishri Parshád ; of the Sat Sabhá ; Guru Singh Sabhá ; Sikshá Sabha and the Aryá Samaj School. Ishri Parshád a Kashmíri Pandit, and one of the translators of the Cheif Court, maintains his school at his own expense. Only a few of the pupils pay small fees, the greater number being instructed free of charge. The average daily attendance at the above schools is—

Ishri Parshád's School from 60 to 120 boys.
Sat Sabhá School, 39 boys.
Sikshá Sabhá Normal School, 70 girls.
" " 9 Primary schools, 176 girls.
Aryá Samaj Girls' School, 20 to 25 girls.
" " Adult School, 6 to 8 youths.

The Guru Singh Sabhá School is temporarily closed. Among the indigenous schools the following are worthy of notice :—

The Bará Mián ká Dars, near the Shálamár gardens, where 200 *Darvesh* pupils are taught the *Kurán*.

The Arabic School at Sharakpur, which has about 70 Muhammadan boys under instruction.

The Islámia School, held in the Bádsháhi mosque, with an average daily attendance of 35 boys, and the Imamiá School supported by Nawáb Nawázash Ali Khán, which has an attendance of 16 boys.

Government Normal School.

The Lahore Normal School dates from the first establishment of the Education Department in the Punjáb in 1856. Its first object was to train teachers for Vernacular schools of all grades. The system was devised with the view of adding to the general knowledge of the indigenous teacher, who, whilst tolerably well acquainted with Persian, and possessed of some local influence in his

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General and Military Administration.

Government Normal School.

village, which it would have been unwise to sacrifice, was absolutely ignorant of geographical and other subjects, and has never seen practised before him any better method of instruction than the traditional and laborious system of repeating by rote. In 1866 the Director of Public Instruction established an honour class in connection with the instruction, with a view to create a supply of Vernacular teachers of a higher stamp. The scheme was modified in 1868, and again in 1872. Since the establishment of the Central Training College in 1881, the business of the Normal School has been confined to the training of teachers for the Vernacular Primary schools. The test for admission into a Normal School is the Middle School Examination. The nominations are made by the Deputy Commissioner. The course of instruction extends over one year, at the end of which the students are examined for the Primary School certificates. The subjects of examination are the same as for the Middle School Examination in Vernacular, with the addition of the method of teaching and school management. The certificates awarded are of two grades, determined by the results of the examination. The school was formerly held in the Hazúri Bágh, but in 1880 was removed in a building known as the Tosha Khána, to make way for the Central Training College. The school staff consists of a head master and three assistant Oriental teachers under the superintendence and control of the Principal of the Central Training College. A practising school has recently been organised in order to give the teachers some practical training. The students continue to reside in Hazúri Bágh in chambers, which have been occupied by them for many years. The statement in the margin shows the numbers and expenditure for five years. The cost is principally defrayed from the district fund.

Year.	No. of pupils at the close of the year.	No. of pupils on the rolls monthly.	No. of successful candidates.	Annual expenditure.
				Rs.
1877-78 ...	71	91	34	13,076
1878-79 ...	122	100	56	13,952
1879-80 ...	90	104	20	6,147
1880-81 ...	90	104	*...	5,528
1881-82 ...	94	94	54	3,327

Lahore District School.

The Lahore District School was established on the 15th of April 1860, and located in Rája Dhyán Singh's *Haveli,* a very spacious building, the property of His Highness the Mahárája of Kashmír, who, in a very liberal spirit, placed it at the disposal of Government. After 21 years these premises were vacated at His Highness's request; and, as a temporary measure, the school was removed to other buildings in the vicinity. A new school-house has been sanctioned by Government, and there is every hope that the school will soon enjoy the advantages of suitable accommodation. The school is divided into primary, middle and high departments; and instruction is given up to the standard of the Entrance Examination. It is managed by the head master, who acts under the orders of the Inspector of the Lahore Circle. Attached to the institution are four

* No examination was held in 1880-81 on account of the establishment of Central Training College.

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General and Military Administration.

Lahore District School.

Branch Schools, which teach up to the Lower Primary Standard. They were established in 1871, and are maintained on the grant-in-aid system. There is also a boarding-house for students from out-stations, who are required to pay a monthly fee of one rupee each. Servants are provided; and the place is furnished with beds, boxes, mats and other necessaries. The teaching staff consists of a head master on Rs. 400 per mensem, twelve assistant English masters on salaries ranging from Rs. 200 to Rs. 15 per mensem, one drawing master on Rs. 150 per mensem, two Arabic teachers on Rs. 60 and 45 per mensem, two Sanskrit teachers on Rs. 40 and 25 per mensem, 22 Persian and Vernacular teachers on salaries ranging from Rs. 30 to Rs. 8 per mensem, and one mathematical master for the middle department on Rs. 40 per mensem. The scheme of studies comprises—English, Sanskrit, Arabic, Persian, Urdu, Mathematics, Natural Science, History and Geography. The following figures show the working of the school for the last five years:—

Year.	Expenditure.	No. of students.	RESULTS.				
			Number who passed the Entrance Examination of the Calcutta University.	Number who passed the Entrance Examination of the Punjáb University.	Number who passed the Middle School Examination.	Number who passed the Upper Primary School Examination.	Number who passed the Lower Primary School Examination.
	Rs.						
1878-79 ...	25,575	1,069	6	9	38	72	110
1879-80 ...	26,008	1,168	12	8	1*	62	114
1880-81 ...	23,259	1,159	10	5	25	37	109
1881-82 ...	23,222	1,033	7	4	17	62	110
1882-83 ...	23,280	930	6	12	43	74	132

The Kasúr School of Industry.

The Kasúr School of Industry was established in 1874 by the Anjuman-i-Kasúr (a body whose chief object is to encourage the spread of knowledge, theoretical and practical, among the people), and named after Captain R. P. Nisbet, who was at the time Deputy Commissioner of Lahore, and who took great interest in the affairs of the Anjuman. The success which attended the Primary School previously established by the Anjuman encouraged them to provide also an institution in which instruction of a practical nature in the principal branches of native handicraft should be given to the youth of the place after they had left school, such as would enable them to earn their own livelihood by the exercise of the profession to which they had been trained at the institution. Another object was to improve the native methods of manufacture and the quality of the articles turned out. The Anjuman were incited to this by the laudable desire to revive the industrial arts for which Kasúr was justly famous before the Sikh times. The institution is not self-supporting. It is now partially supported by

* The 3rd class of the Middle School consisted of boys who had passed the Middle School Examination in 1878-79.

The Kasúr School of Industry.

grants from district and municipal funds. The building in which instruction is given was specially constructed for the purpose in 1876, from funds raised privately for the erection of a memorial of His Royal Highness the Prince of Wales' visit to Lahore. It is situate in the town of Kasúr, and has the appearance of a *tahsíl* or *thána*, being a square with a main entrance to a court-yard. There are work-sheds all round the square, and there is a large building opposite the main entrance in which the larger carpet-work is done. The whole building cost Rs. 3,465 in construction. The institution is under the management of the Anjuman-i-Kasúr, and is supervised by a Sub-Committee, the secretary to which is the paid Superintendent of the School, who receives Rs. 30 per month. The number of master artizans has fluctuated between 5 and 11. The following is the present teaching staff:—

		Rs.
Master Tailor, receiving	...	8 per mensem.
" Carpet-weaver ...	...	12 "
" Lungi-weaver ..	...	15 "
" Cobbler ...	...	15 "
" Carpenter ...	...	20 "
" Silk-weaver ...	...	12 "

Year.	Expenditure.			Average daily attendance of pupils.	No. of pupils who qualified and were given certificates.	No. of pupils who obtained employment after qualifying in the school
	Salary of teachers and staff.	Cost of material used.	Total.			
	Rs.	Rs.	Rs.			
1878 ...	1,244	1,611	2,855	20	14	1
1879 ...	2,251	5,521	7,772	30	20	14
1880 ...	2,599	6,413	9,012	30	21	9
1881 ...	2,513	2,966	5 479	30	23	13
1882 ...	2,554	2,358	4,912	30	24	4

In addition to these, there are always a few pupil teachers who assist the master artizans. The statement in the margin shows the amount of expenditure, the average daily attendance of pupils, and the number of pupils who have been given certificates, as also those who have obtained employment.

No special examinations are held. When a pupil is considered by the Sub-Committee to have acquired a fair practical knowledge of the special branch of study to which he has devoted his time, he is given a certificate to that effect. The following classes of articles are manufactured in the school:—

A.—Cloth-weaving.

1. *Dari* (large carpets).
2. *Qálín* or *ghalícha* (small carpets).
3. *Lungís* (*pagrís*, both plain and gold embroidered).
4. *Jhárans* (common dusters).
5. *Gárha* (coarse cloth).
6. *Niwár* (coarse broad tape used for beds).
7. *Khes.*
8. *Matab* (red cloth).
9. Table sheets.
10. Horse clothes.

B.—Leather-work.

11. *Hukkás* ornamented with brass work.
12. Saddlery, boots, harness, &c.

C.—Carpentry.

13. Boxes, tables, &c., articles of furniture.
14. Small articles turned on the lathe.

D.—Metal work.

15. Brass *hukkás*, goblets, &c.

E.—Needle-work.

16. Ordinary sewing, making *chaukidar's* uniforms.
17. Embroidery.

The weaving industry is the special feature of the institution; the work turned out by this branch is greatly admired, and has

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The Kasúr School of Industry.

become well known in the market. *Lungís* (or *pagrís*) and *darís* made at the school are in great request. To encourage pupils, scholarships to the value of between Rs. 2 and 2-8 per month are given. In 1881, Rs. 1,790 were so paid to some twenty pupils. Two pupils who receive scholarships from the institution have been apprenticed to the Lahore School of Art. They are required, in addition to studying there, to furnish from time to time to the Kasúr school such designs, carpentry, drawings, carpet patterns, as the school may be in need of. There is a lithographic press attached to the school, from which issues, under the editorship of the Sub-Committee, a paper devoted to matters which interest the institution; but the income from this press is not included in the school receipts. The future prospects of the institution are good; for Kasúr is already a thriving place, and now that the Railway passes through it, it will become a large centre of commerce; and the carpet and *lungí* industry will receive an impetus thereby.

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the general control of the Civil Surgeon, and in the immediate charge of an Assistant Surgeon at Kasúr, and of Hospital Assistants at Chúnián and Sharakpur. There are also the Mayo Hospital, the Medical College, the Veterinary School and a Lunatic Asylum at Lahore, and Lock Hospitals at Anárkulli and Meean Meer. The first three of these institutions are described in the Provincial volume of the *Gazetteer* series, while the others are separately noticed below.

The Lunatic Asylum.

The segregation of the insane and the alleviation of their condition by suitable treatment is essentially a modern idea, and it is not therefore surprising that a Lunatic Asylum was unheard of in the Punjáb until its suggestion by Dr. Honigberger, State Physician during the regency of Mahárája Dulíp Singh, who thus describes its origin in his *Thirty-five years in the East* (pages 150—153) :—

"Major MacGregor, the Director of the Police at Lahore, on passing the *bázár* on horseback, was one day stopped by a woman, who was believed to be insane. On account of this accident the Resident issued an order that the *Darbár* should establish an asylum for such persons. I was consulted upon the subject, and it was resolved that such patients should be received into my hospital. Accordingly, many lunatics were brought there, and they were generally followed by a great many curious spectators. I succeeded in curing, in the course of two months, the first five individuals under my superintendence, which fact I communicated to the Rájá Tejá Singh, and he ordered me to present them to the assembly at the Residency of Anárkulli, which I did. But they manifested no desire to see them, and looked upon the matter with indifference. The indifference shown to me, however, in the Residency, did not prevent me from presenting the restored lunatics to the Native *Darbár* at the fortress, and I was ordered to send them to their respective homes."

In May 1849 the Board of Administration placed the superintendence of the Lunatic Asylum under the Presidency Surgeon Dr. Hathaway, to whom Dr. C. M. Smith succeeded in 1852, and Dr. Scriven in 1870. Dr. Fairweather was Superintendent in 1881 and Dr. Gray in 1882. At first there were only twelve inmates, and the building was in the heart of the city; but in 1883 the Lunatic Asylum

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The Lunatic Asylum.

was moved into the barracks vacated by the troops when they were transferred to Meeán Meer, the buildings used being those near the present Senate Hall, which are now occupied by the offices of the Department of Public Works and the Director of Public Instruction. In 1861, the inmates of the Delhi Lunatic Asylum were moved to Lahore, and a few years later the number of lunatics had so increased that it was a serious inconvenience to have them in the Civil Station, and in 1863 they were transferred to Lehna Singh's *Cháuni*, where the asylum still remains. Lehna Singh's *Cháuni* was first used to accommodate the troops of a Sikh chieftain, afterwards as a military arsenal. Under the British Government it was employed for very various purposes, first, for flax experiments, then as a *Thagi* Jail, subsequently as police barracks for the mounted part of the force; but in 1863 it was converted into the Central Lunatic Asylum for the Punjáb, as which it is still employed. It is on the Amritsar road, to the north of and out-flanked by the Railway station and barracks, and is on a rising and fairly drained site. It is fairly well suited for its purpose, and, when first chosen, was at a considerable distance from any dwelling house. Now, however, a small suburb extends in that direction. It consists of five large walled courts, each resembling somewhat a native *sarái* with dwellings occupying two sides of most of the courts. Of these courts one is used for the general male ward, a second for workshops, hospital and a few male lunatics, and a third for the female ward and hospital. The fourth is employed for the detention of criminal lunatics, and the fifth court is used solely as a garden. There are two smaller courts outside used for quarantine wards for new arrivals, male and female; also a *post mortem* room in a detached enclosure, and separate buildings for the Resident Assistant Surgeon and Matron. These buildings are calculated to accommodate 290 inmates, of whom 48 are females and 242 males, for whom there are seven solitary cells, and cells for 55 criminal and dangerous lunatics, barracks for 95 ordinary male lunatics and for 52 convalescents, also room for 33 patients in the hospital for male lunatics. The daily average number of patients during each of the last five years is shown in the margin.

	1878.	1879.	1880.	1881.	1882.
Males ...	219·98	198·41	198 73	194 94	213·15
Females ...	55·88	55·44	47·77	44·74	49 06
Total ...	275 86	253·85	246 50	239 68	262·21

While the expenditure in the same years was as follows:—

		Rs.	A.	P.			Rs.	A.	P.
1878	...	27,676	12	8	1881	...	25,181	2	8
1879	...	28.155	7	1	1882	...	24,834	9	3
1880	...	25,847	4	6					

The daily average number of criminal lunatics during this period was males 34·14, females 0·9.

The establishment consists of a Superintendent who is the Civil Surgeon of Lahore, a Deputy Superintendent who is the Resident Assistant Surgeon) and a native doctor and a compounder for the entire hospital. On the male side there is a head warder and 32 other

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permanent warders, besides three temporary warders, employed when the asylum is full; while in the female side there are one matron, one head female warder, and three female warders. Cases of great maniacal excitement frequently occur among the criminal lunatics, for which padded rooms and separate cells are provided.

Of the ascertained causes of insanity amongst natives, hemp and its preparations appear to be by far the most prolific. In 1871 special inquiry was made at Delhi and Lahore, from which it was plain that the indulgence in this noxious narcotic was a fruitful cause of insanity, as it is known to be of much of the irritating stupidity and apathy of many classes of natives in their ordinary avocations. There are also many cases of epileptic mania and congenital deficiency of intellect. Melancholia is not uncommon, but it may possibly be characteristic of the Punjáb temper in matters of faith that it more frequently arises from grief than from religion. The asylum is conducted on the non-restraint system. Games and musical instruments are provided for recreations, and all who are able are encouraged to work in the garden, or in weaving, making string, and keeping the premises clean.

Lock Hospitals.

The District Lock Hospital, which was founded in 1879, and is of the first class, is in Anárkulli, and is under the charge of the Apothecary in Fort Lahore, who receives an allowance of Rs. 25 per mensem, and Rs. 10 for a *dái* from the Military Department. The prostitutes are registered by one of the District Magistrates of the first class, who hears all complaints and cases regarding non-attendance for inspection. The number of prostitutes on the register in 1883 was 112, and the average attendance at inspection 79. Fines realized for non-attendance, &c., are placed in deposit, and are employed in the relief of aged and destitute prostitutes. At present none are thus maintained.

The Meean Meer Lock Hospital is of the second class, and was opened in 1859. It is in charge of the Divisional Staff Surgeon. The average daily attendance during 1883 was 18·02, and the total expenditure, including the pay of the Medical Officer and establishment, dieting, rent, &c., was Rs. 3,349-7-9. Rs. 17 were realized on account of fines. The fines are placed in a relief fund for destitute prostitutes.

Ecclesiastical.

In December 1867 the enormous size of the Calcutta diocese led to the Punjáb being constituted a separate see, and the Right Rev. T. V. French, D.D., was consecrated its first Bishop, with the style and title of Bishop of Lahore. His diocese includes the province of Sindh, which formerly formed a portion of the diocese of Bombay, and is subject to the Metropolitan of Calcutta. The following is a list of the Churches in Lahore:—

St. James' Church, Anárkulli (Anárkulli's Tomb), in charge of the Chaplain of Lahore, who also holds services for the garrison in a small Chapel in the Lahore Fort. There is an organ and choir.

The Union Church, Anárkulli, belongs to the American Presbyterian Mission, and is near the Punjáb University and Government College. Evangelical ministers of various denominations passing through the station occasionally officiate

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Ecclesiastical.

The Roman Catholic Church of the Immaculate Conception in Anárkulli.

The Railway Church, in charge of a Chaplain connected with the Church Missionary Society.

St. Mary Magdalene's Church at Meean Meer—architecturally one of the best in the province—under the Chaplain at Meean Meer. There is an organ and choir, and it accommodates about 800 persons.

The Gordon Memorial Church for Native Christians near the Ice Factory, in charge of the Church Missionary Society.

A Native Christian Church in connection with St. John's Divinity School, in charge of the Principal.

A Native Christian Church connected with the American Presbyterian Mission on the road to the Railway Station.

A small church in course of erection close to the Railway Station by the American Methodist Episcopal Mission.

The Lahore Cathedral.

Several years ago the small size and inconvenient situation of the old tomb near the Civil Secretariat, used as the Station Church, induced the congregation to build a more convenient church, and a site was obtained on the high ground to the right of the road to the Railway Station, opposite the new Government Telegraph Office, and foundations sunk. But in December 1867 the Punjáb was constituted a separate diocese; and as the church was not completed and the design was poor, it was resolved to enlarge the building into a larger church fitted as a Cathedral, with library, chapter-house, &c. The design was furnished by Mr. Oldrid Scott, son and successor to the late well known Sir Gilbert Scott, and is being carried out in fine red brick-work and grey stone from the Taraki quarries beyond Jhelum. The work is being vigorously carried on by Messrs. Burn & Co. of Calcutta, who have agreed to construct the fabric of the Cathedral, without the western towers and without any ornamentation or furniture, for Rs. 2,76,535. The church, dedicated to "All Saints," is expected to be sufficiently complete for use in 1885.

Cantonments, troops, &c.

The principal military station in the district is the Cantonment of Meean Meer, the head-quarters of the Lahore Division, situated about three miles to the east of the civil station, and seven miles from the fort of Lahore. It was established in 1851-52 on account of the unhealthiness of the former Cantonment at Anárkulli. It has two Railway stations—Meean Meer east, on the line from Lahore to Delhi, and Meean Meer west, on the line from Lahore to Mooltan. The ordinary garrison of Meean Meer consists of two Batteries Royal Artillery, one Regiment British Infantry, one of Bengal Cavalry, one of Native Infantry, and one of Punjáb Pioneers. The fort of Lahore is held by detachments of Royal Artillery and British and Native Infantry from Meean Meer. The total strength of the garrison, as it stood in July 1883, is shown in the margin. The average amount of transport

Station.	Regimental & Staff Officers.	Non-Commissioned Officers and Men.				
		Artillery.	British Cavalry.	Native Cavalry.	British Infantry.	Native Infantry.
Meean Meer ...	110	314	...	537	885	1,632
Fort Lahore ...	6	61	...	...	55	92
Total ...	116	375	...	537	940	1,724

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Cantonments troops, &c.

available is shown below, but this is liable to fluctuation according to the requirements of the service :—

Detail.	Elephants.	Camels.	Mules.	Battery bullocks.	Siege train bullocks.	Army carts.	Bullocks for Army carts.	Ambulance carts.	Establishment of camp-followers
In Depôt ...	9	61	27	107	58	50	83	8	444
With Pioneer Regiment	...	63	32	...	...	...	...	...	12
" Royal Artillery ...	...	16	11	...	...	...	...	...	4
TOTAL ...	9	140	70	107	58	50	83	8	46

Meean Meer has from the first been, as a station for troops, conspicuously unhealthy.

Volunteers.

The 1st and 3rd Punjáb Volunteer Rifle Corps have their head-quarters at Lahore. The 1st Punjáb Volunteer Rifles have three Companies, of which A. and B. Companies are mainly composed of clerks in Government employ, with a small sprinkling of the mercantile community. C. Company consists of the educational staff and pupils of the High School. The strength of the 1st Punjáb Volunteer Rifles, as it stood on the 1st January 1884, is shown in the statement in the margin.

COMPANIES.	Officers.	Non-Commissioned Officers.	Volunteers.	TOTAL.
A	5	5	67	77
B	4	5	73	82
C	2	3	43	48
TOTAL	11	13	183	207

The 3rd Punjáb Volunteer Rifle Corps are all railway employés, and have two companies at head-quarters. On the 1st January 1884, they mustered 5 Officers, 15 Non-Commissioned Officers and 108 Volunteers ; each corps has a Military Adjutant, and the Honorable the Lieutenant-Governor of the Punjáb is Honorary Colonel of both Battalions. The 3rd Punjáb Volunteer Rifles have their own parade ground and armouries in the Railway Station premises, and a rifle range to the right of the road to Shálamár, north of the line.

Head-quarters of other Departments.

The following is a list of the heads of departments and other officers who have their head-quarters at Lahore, except where otherwise specified :—

I.—General Administration—

Secretary to Government Punjáb, Civil Department.

" " " P. W. Department.

Joint-Secretary to Government Punjáb and Chief Engineer, P. W. Department, Irrigation Branch.

Secretary to Government Punjáb, Military Department.

II.—Land Revenue, &c.—

Financial Commissioner, Punjáb.

Commissioner of Settlements and Agriculture.

III.—Land Revenue and Judicial—

Commissioner and Superintendent, Lahore Division.

Deputy Commissioner, Lahore.

Tahsíldar, Lahore.

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Head-quarters of other Departments.

IV.—Judicial—
Chief Court of the Punjáb.
Additional Commissioner, Lahore.
Cantonment Magistrate, Meean Meer.
Judicial Assistant Commissioner.
Judge of the Small Cause Court.
Munsiff of Lahore.

V.—Financial Department—
Accountant-General, Punjáb.
Deputy Commissioner of Paper Currency.
Agent, Bank of Bengal.
Treasury Officer, Lahore.

VI.—Registration—
Inspector-General of Registration and Superintendent of Stamps, Punjáb.
Registrar of the Chief Court.
" of Joint Stock Companies, &c.
Sub-Registrar " "

VII.—Jail Department—
Inspector-General of Jails, Punjáb.
Superintendent of the Central Jail.

VIII.—Police Department—
Inspector-General of Police, Punjáb.
Deputy Inspector-General of Police, Lahore Circle.
Assistant Inspector-General of Railway Police.
District Superintendent of Police, Lahore.

IX.—Post Office—
Post Master General, Punjáb.
Superintendent of Post Offices, Lahore Division.
" of the Travelling Post Office.

X.—Telegraph Department—
Assistant Superintendent of the Lahore Sub-Division.
Sub-Assistant Superintendent in charge of the Government Telegraph Office.

XI.—*Forest Department—*
Conservator of Forests, Punjáb.
Deputy Conservator of Forests, Lahore Division.

XII.—Education—
Director of Public Instruction, Punjáb.
Inspector of Schools, Lahore Circle.
Registrar, Punjáb University.
Principal, Government College.
" Central Training College.
" Normal School.
" Oriential College.
" Medical College.
" Mission School.
" School of Art.
Superintendent, Female Normal School.
Head Master, District School.
" Lahore High School.
Principal, St. John's Divinity School.

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General and Military Administration.
Head-quarters of other Departments.

XIII.—Ecclesiastical—
The Bishop of Lahore.
The Chaplain of Lahore.
" of Meean Meer.
" of the Railway Church.
Roman Catholic Chaplain.
" Bishop of Lahore.
Minister of the Presbyterian Church.
" of the Methodist Episcopal Church.

XIV.—Medical—
Surgeon General, Punjáb.
Sanitary Commissioner, Punjáb.
Civil Surgeon of Lahore.
Officer in charge of the Mayo Hospital.
" " " of the Meean Meer Dispensary.
" " " Medical Stores, Meean Meer.
Superintendent of the Lunatic Asylum.
Deputy Surgeon-General, Meean Meer.

XV.—Public Works Department—
Examiner of Public Works Accounts.
Superintending Engineer, Lahore and Sirhind Command. (Military Works).
Executive Engineer, Military Works, Meean Meer.
Executive Engineer, Lahore Provincial Works Division. (Roads and Civil Buildings).
Executive Engineer, Upper Sutlej Division of the Inundation Canals at Mámoke.
Assistant Engineer, 2nd Division Bári Doáb Canal, at Meean Meer.*
Assistant Engineer, 1st Division, Bári Doáb Canal, at Kasúr.†

XVI.—Railways—
Consulting Engineer to Government for Guaranteed Railways.
Agent, Sindh, Punjáb and Dehli Railway.
Auditor " " "
Examiner, Guaranteed Railway Accounts.
Chief Engineer, Sindh, Punjáb and Delhi Railway.
District Engineer " "
Chief Store-keeper " "
Locomotive Superintendent " "
Traffic Manager " "
Executive Engineer, Way and Works Division, Punjáb Northern State Railway.

XVII.—Military—
The General Commanding the Lahore Division at Meean Meer.
Assistant Adjutant-General, Meean Meer.

* The second Division includes the Lahore and Main Branches.
† The first Division includes the Sobráon and Kasúr Branches.

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Head-quarters of other Departments.

Deputy Quarter-Master General, Meean Meer.
Deputy Assistant-Adjutant General for Musketry at Meean Meer.
Brigade Major, Meean Meer.
Executive Commissariat Officer, Meean Meer.
The Officer Commanding Fort, Lahore.
" " 1st Punjáb Rifle Volunteers.
" " 3rd " "

XVIII.—Miscellaneous—

The Chemical Examiner, Punjáb.
The Metereological Reporter to Government, Punjáb.
Principal, Veterinary School.
Veterinary Surgeon on special duty for the suppression of cattle disease, &c.

SECTION B.—LAND AND LAND REVENUE.

Early fiscal history.

Few traces remain of the fiscal history of the district prior to the ascendancy of Ranjít Singh. Under the Muhammadan Emperors, Lahore was the head-quarters of a *Súbah* of the Muhammadan empire, and the district must have formed parts of the three *sarkárs* or districts of Doába Bet, Jalandhar (the Beás, in those days traversed part of the district), Doába Bári, and Doába Rechnábád. Relics of the old division of the country are to be found in the families of two ancient *kánúngos* of the empire who retain the rent-rolls of the old *parganas* to which they were attached. The names and boundaries of the estates, however, are so much changed as to render impossible any comparison with the present state of things. Under the Sikhs the system of collection of the revenue was by division of the produce *(batái)*, the State or its alienee taking a share amounting generally to one-half. Cash payments, except in a few villages where the means of irrigation were constant, were practically unknown prior to the annexation in 1849. And even where cash payments were assessed upon wells, the land, belonging to the same village, which was dependent upon the seasons, remained subject only to payment of revenue in kind.

Early Settlements.

Immediately after the annexation in 1849, a Summary Settlement at cash rates was effected by Captain Tytler. These rates were purposely fixed on a low scale, but the fact that such a thing as revenue had never before been levied in cash, together with the great fall of prices that followed the introduction of British rule, combined to render Captain Tytler's assessment very heavy and burthensome. Great distress was occasioned in parts of the district, especially upon the banks of the Sutlej, where, by a change in the river's course, many villages were deprived of the means of irrigation. To this trouble we must also add the general distrust that was felt of our rule, and the fact of most of the able-bodied members of every family being absent with the army or afraid to return to their houses after having resisted the new conquerors. Moreover, it was found necessary to read somewhat severe but salutary lessons to some of the chief families in the district, notably to those of the Sultánki Suja, and Mári Gaur Singh, for the part

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Early Settlements.

their families had taken in the rebellion at Mooltan, their residences and homes being levelled with the ground or confiscated to Government. The Summary Settlement was never so severe in Lahore as in many other parts of the province; nevertheless those parts of the district which came under Captain Tytler's Summary Settlement have not to this day forgotten the straits under which they lay to pay up the Government demand. Fortunately a large part of the district was in the hands of *jágírdárs* who continued to receive their payments in kind, and consequently these villages did not suffer from the annexation and changed mode of collection.

In 1852 a revision of the assessment was set on foot and completed in 1855, when Capt. Tytler's assessment ceased to be collected. This revision was effected in the trans-Rávi portion by Mr. Morris, and in the remainder of the district by Mr. R. Egerton, who reported the whole. The collateral operations of his Settlement were concluded in 1858, and sanction was obtained for his assessment in 1860 for ten years from 1855. In the villages which had suffered (principally those on the banks of the Sutlej) large reductions were given; and the people were encouraged to return to their holdings, and in every instance with success. Mr. Egerton's Settlement resulted in a reduction of 11 per eent. on the Summary Settlement, and the revenue was thenceforth easily collected; the only exceptions being in a few estates of the Sharakpur *tahsíl*, the settlement of which was effected by Mr. Morris; and a few of the villages on the Rávi which had been suffering deterioration from the recession of the river Rávi, owing to the absorption of its waters for the purposes of the Bári Doáb Canal.

Current Settlement, 1869.

In 1865 Mr. Leslie Saunders was charged with the duty of effecting a revision of Settlement. He concluded his operations in 1869, and reported them in 1870. He thus describes the state of the district as he found it:—

"When I entered the district to effect its revised settlement, I found the people in the highest state of prosperity, and the general administration of the district in a high state of efficiency. Cultivation had largely increased owing to the moderate assessment, so wisely fixed for a short term by Mr. Egerton; the canals were just beginning to pour their treasures of water on the adjoining estates; the population had increased; a large proportion of the warrior Sikhs had returned from the various battle-fields of Hindústán and China enriched with plunder and grants of land, and induced to turn from the use of the sword to the sickle, by the liberal treatment displayed to them by Sir Robert Montgomery, in bestowing on all loyal and deserving soldiers, small plots of land near their own homes. Resources had generally doubled, and there was contentment on every face; and probably at no previous time of its history had there been in this district prospects of the commencement of an era of such quiet and general agricultural success and prosperity. First in point of importance there comes the whole cultivated area, which has increased by 145,509 acres; then comes the number of wells, which has risen from 11,068 to 12,984; then the population, which now stands at 789,666 against 552,776 in last settlement, showing a marked increase. Ploughs and cattle have increased—the former from 61,946 to 88,950, the latter from 227,430 to 423,475, thus pointing to an enhanced revenue."

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Basis of assessment.

Mr. Saunders thus describes the manner in which he arrived at his assessments :—

"The general condition of the villages being known, it is determined, with reference to those facts and general rates of rent and assessment in neighbouring districts and tracts, whether each particular tract can bear an increase, requires a decrease, or is already fairly assessed : this, however, is not accurately known till the area under each crop is ascertained by measurement, when the average outturn of the part of the country is determined ; for cash rents scarcely exist, payments are taken in kind, and so the assessment must be made on the produce grown. The prices current of the last thirty years is taken, an average struck, and this average applied to the produce that the area actually ascertained under each crop is supposed to be capable of raising. This having been ascertained in money value, one-sixth is taken approximately as the share of gross produce Government ought to obtain from the tract in question. This of course is only an approximate estimate, and the amount is then thrown over all the villages in the circle on an acreage rate ; this forms the standard *jama* which each village ought to pay if they were all average villages, and the revenue subsequently assessed on the whole tract ought not to differ very considerably from the rough estimate then framed."

Assessment Circles and assessments.

The following extracts from Mr. Saunders' report describe the several assessment circles into which he divided the district, and the manner in which he assessed each :—

Sharakpur *tahsíl* assessment.

"*Déghkandi* consists of 189 estates, principally situated on the banks and deriving advantages of irrigation from the river Dégh. There has been an increase of some 9,811 acres in the assessable area, but this circle was somewhat highly assessed before ; and though the new revenue rates showed an increase of nearly Rs. 8,000 as due from this circle, I was not able to obtain more than some Rs. 2,500, which gives a rate on each cultivated acre of Re. 1-1-5.

"*Najra Circle*, consisting of 37 estates, with an increase of area of 751 acres, was assessed somewhat above revenue rates, and slightly in excess of former Settlement, at Rs. 12,386, giving per acre a rate of Re. 1-2-2.

"*Khádir*, or the lowland lying near the river Rávi, includes 33 estates within its area. Cultivated land had only increased by 561 acres, while its general fertility had fallen off owing to recession of the river Rávi. We fixed the new revenue rates so as to give a slight relief to villages which had suffered, and the amount should have been Rs. 20,656, and the actual assessments kept very close to that amount, and finally showed Rs. 20,270.

"*Bángar*, or the high land lying between the valleys of the Rávi and the Dégh, includes 184 properties, but only shows an increased area of 957 acres as assessable. No very large increase could be expected here, and hence the revenue rate was fixed at Rs. 34,622, and the village rating actually assessed amounts to Rs. 33,988.

"*The Bár Circle* consists of 36 villages, showing an increased assessable area of 925 acres ; but in addition to this there are large areas of land which are purposely kept as grazing lands, and on which it was determined to fix a small assessment with the hopes of inducing the inhabitants to increase their cultivation, or, if this was not

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Lahore *tahsíl* assessments.

possible, at all events to take a share for Government in the profits made by grazing. The revenue rate fixed on cultivated land amounted to Rs. 4,865, but in village rating, including the grazing land I was able to secure Rs. 7,992.

"*Bhét.*—This circle is formed of those villages lying in or near the borders of the river Rávi, but they differ in fertility and natural advantages so considerably, that Mr. Egerton divided them into three classes and I have continued this division.

"*First Class Bhét* consists of 21 villages immediately around the city of Lahore. The lands are very highly manured and cultivated, and are used as market gardens; the produce is very valuable; 83 per cent. of the area is under crops of the 1st and 2nd class in value; and crops of potatoes, thick sugarcane for eating, vegetables and tobacco follow each other in rapid succession. Though highly assessed, I saw no reason for reduction, whilst the assessable area had increased 1,018 acres, or nearly one-ninth; the revenue rate pointed to the former demand being retained, consequently I assessed at Rs. 28,757, which gave an increase of some Rs. 2,700 on account of the larger area under cultivation. The rate per acre is as high as Rs. 3-0-6, but I have no hesitation in affirming that such an assessment is by no means excessive.

"*2nd Class Bhét* includes 26 villages of inferior fertility to those above mentioned. The assessable area has only slightly altered; the villages have deteriorated by the recession of the river to a certain extent; the soil is sandy and requires water. The villages are in close proximity to the excellent market of the Lahore city and environs, and are consequently able to pay a high rate, as they supplement their ordinary resources by the sale of fruit, vegetables, &c. I had hoped to be able to obtain an increase; consequently the new revenue rate was fixed a little higher than the revenue they were then paying; but on distributing the amount at the village rating I found I was obliged to reduce rather than increase, and finally the *jama* was fixed at Rs. 14,021, which shows a falling-off of some Rs. 580 on the whole circle.

"*3rd Class Bhét.*—This class has 29 villages in it; they are inferior in point of productive power to either of the other classes. Most of the villages are so situated as to have only portions of their area in the *bhet*, the remainder being in the highlands. At first when the revenue rate was fixed, I thought this circle would bear an increase, but after inspecting the villages I found such was not the case, and subsequently I had to assess considerably below the revenue rates, as the recession of the Rávi had caused deterioration in the properties, and the highlands were not much superior to the ordinary lands in the Májha, which were unable to bear the high assessment proposed in the first instance for the *bhét* or lowlands. An increase over last Settlement revenue of some Rs. 1,450 per annum was, however, secured in these 29 villages.

"*Májha mitha*, or the "sweet water highlands," includes 62 villages; the soil is good and water procurable. An increase in cultivation had taken place, and the revenue rate fixed pointed to an increase, which was taken to the extent of Rs. 3,000.

"*Májha khára*, or "bitter water highlands," contains 161 villages, showing an increase of cultivation of nearly 27,000 acres. At last Settlement these properties were all dependent on the rainfall. Since then the Bári Doáb Canal has brought sweet water to what is naturally a rich and heavy soil; though the greater portion of this extra productiveness will be charged with the water-advantage rate, yet without a good soil these crops could not be raised; therefore, it is but fair that a certain proportion should be taken as land-revenue. An increase of former Settlement of some Rs. 16,000 has been taken, which is slightly in excess of the revenue rates. The rate per cultivated acre has been increased from four annas 1 pie to six annas 2 pie, which appears sufficiently high on the *báráni* aspect, considering the large amount that they will have to pay for purchase of water and water-advantage rate.

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Lahore *tahsíl* assessment.

"*Khádir*, or lowlying land flooded by the river. This circle shows signs of marked deterioration caused by the recession of the river. It contains 62 villages, and cultivation has decreased by 1,860 acres. The revenue rate was thrown over the former area, and from this it would appear that an increase was expected, but this was only owing to the fact that the new measurement was not completed when the revenue rate was fixed; in point of fact it was always intended to take a decrease, which after village rating I find amounted to about Rs. 2,000.

Kasúr *tahsíl* assessments.

"*Pattíwála Circle*, so called from the large colony of Mughals, called Pattí, situated within its limits. This circle has no marked or distinctive feature of its own; it more nearly resembles the Rohíwála tract, but was separately demarcated as being less productive and obtaining less advantage from the drainage lines of the higher lands around Tarn Táran. It consists of 38 villages with a cultivated area of 38,940 acres, showing an increase in cultivation over last Settlement of some 6,750 acres; this showed the necessity of taking an increase. The revenue rate was fixed at a sum which would have nearly doubled the revenue; but after visiting the villages of the tract I was persuaded that all this could not be taken and had to be satisfied with an increase of some Rs. 3,400 per annum.

"*Rohíwála*, or the villages through which the *rohí* or drainage lines pass from the higher tracts; they are 56 in number, and receive considerable benefit from the water which has, by continual percolation, made the water in the wells sweet, while that in the neighbouring tracts of the Maira and Májha *khára* is quite brackish. The assessable area has increased by 7,639 acres, and all resources pointed to a large increase. Revenue rates were fixed at Rs. 34,147, but in the village rating I did not expect for the present to reach such a high figure, and it subsequently was assessed at Rs. 28,866, or an increase of some Rs. 6,800, which raised the rate per acre on the cultivated area from 5 annas 8 pies to 7 annas 4 pies.

"*Maira Circle* is composed of 48 villages, the marked characteristic of which is a light loamy soil called *maira;* these villages are principally dependent on the rainfall, except where the canal gives a little irrigation. Cultivation has increased by some 9,695 acres, and all resources indicate an enhanced demand; but the cultivation is

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Kasúr *tahsíl* assessments.

precarious, and any increase must be cautiously taken. The revenue rate was Rs. 18,042, and the initial revenue was fixed at Rs. 15,069, showing an increase on previous demand of some Rs. 5,000.

"*Májha khára*, or "bitter water highlands" are of the same description as those in the Lahore *pargana*, which have before been described; here there are 33 estates, with an increased area under cultivation of over 10,000 acres, and with a large range for future expansion. The revenue rate came out at Rs. 10,188, and the actual demand was nearly Rs. 1,000 in excess of this, or Rs. 11,151.

"*Bhét Bángar*, or 36 villages which lie on the high bank of the old channel of the river Beas; these villages have a portion of their property in the highlands, and the remainder in the lowlands. The increase in assessable area here was also very large, and the demand therefore ranged higher. The revenue rate of Rs. 38,154 was very slightly exceeded, and Rs. 38,483 fixed as the Government initial *jama*.

"*Sailáb* is a circle of 78 villages flooded by the river Sutlej, and therefore called *sailáb* or moist. The area shows an increase in cultivation of 3,475 acres, and it was clear that an increase could be demanded, which was taken to the extent of some Rs. 5,700 per annum, bringing up the assessment to Rs. 35,744.

"*Hitár* means a contradistinction to *útár*, low, and this circle includes 57 villages with land only in the lowlands of the Sutlej valley. An increase of 4,693 assessable acres implied an advance in the Government demand, which was taken to the extent of some Rs. 5,000, leaving the new *jama* at Rs. 32,606, or 13 annas per cultivated acre.

Chúnían *tahsíl* assessments.

"*Hitár Circle* is a continuation of that just mentioned, and contains 153 villages, but many of them are inferior in fertility to those in the Kasúr circle. The cultivated area had increased largely, and pointed to a larger increase in revenue than I was able to obtain after village rating, which brought out only an increase of Rs. 7,500 over the former assessment, which gives a rate of 9 annas 8 pies instead of 12 annas, which was fixed as the revenue rate, and which proved too high for this tract, which has a very small rainfall, and is not so productive as it once was.

"*Bhét Bángar, Sutlej.*—This is a tract of some 90 villages, at the extreme south-west part of the district; it was apparently formed into a separate circle, because most of the villages obtain irrigation from the inundation canals. The land is not good; and if it were not for the irrigation obtained from these canals, the productive power would be very small. An increased area of 3,854 acres of cultivation allowed of a small increase of some Rs. 3,000; but as less advantage is received from the inundation canals now than at last Settlement, I think this increase is quite as much as it was advisable to take.

"*Hitár utár*, or highlands and lowlands, are 21 villages, with portions of their area of each description. The village site is usually found on the bank of the old Beas channel before alluded to. An increased assessable area denoted that an increased demand must be made. The revenue rate was fixed at 8 annas per acre; but I found the highlands could not afford such a high rate, and I was obliged to

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Chúnián *tahsil* assessments.

content myself with 6 annas 9 pies all round, giving an immediate increase of Rs. 3,600 on the tract.

"*Májha mítha*, "sweet water highlands," are of the same description as the tract before mentioned in Lahore *pargana*, though not so fertile. An increase of about 6,000 acres in 27 estates was met by an increased demand of Rs. 3,700, raising the rate per cultivated acre from 3 annas 6 pies to 5 annas 10 pies.

"*Bhét Bángar, Rávi.*—This circle includes 44 villages on the high banks of the deserted channel of the Rávi, possessing land both above in the arid highlands and below in the better-watered and more favoured valley of the Rávi. These villages are not in a very healthy condition. The present demand, though not too heavy, is quite high enough, and I found it necessary to keep the present assessment at its former figure. The general result was a trivial increase of Rs. 300 on the whole tract, leaving Rs. 18,853 as the present assessment, with a rate of 10 annas per cultivated acre.

"*Májha khára*, "bitter water highlands," a continuation of those tracts in Kasúr and Lahore before mentioned, somewhat more arid, as the rainfall gets smaller as we get nearer to Mooltan and away from the hills. The Bári Doáb Canal is nearly emptied of its contents before it gets to this parched up tract, where the water is not only an advantage, but an absolute necessity for raising anything but the inferior crops; what little water is obtainable has been greedily devoured, and there is an increased area assessable of 8,186 acres. The wealth of this part of the country consists largely in grazing grounds for the innumerable flocks of cattle kept here; it was, therefore, considered advisable in villages with large uncultivated tracts to fix a rate on certain portions of such waste. The revenue of this tract has, therefore, been increased from Rs. 1,581 to Rs. 6,635, or 320 per cent. on previous demand, raising the rate on each cultivated acre from 1 anna 2 pies to 4 annas 8 pies.

"*Bhét Rávi* consists of 34 villages in the valley of the Rávi, which, owing to the recession of the river, are not in as healthy a condition as they were at last Settlement. Considerable reductions have been given from time to time, and some of the villages are now in an improving condition, but I did not feel justified in demanding an increase, and fixed the revenue about the same figure as it was before, *viz.*, Rs. 15,357, with a rate of 12 annas and 4 pies per acre."

Separate water rate on well lands.

The assessments noted above applied principally to the *báráni* or unirrigated area assessed; in addition to this a separate assessment rate was fixed on every well in the estate or acre of canal irrigated land, as the Government share of extra productiveness caused by the application of the water to the land. The rate on wells was fixed with reference to the depth of the water from the surface, the nature and fecundity of the springs, the area which each well was able to water, and the difference or value of the irrigated and unirrigated produce capable of being raised in the tract. This well rate was very low, and all new wells that had been sunk were freed from payment of any water-rate (*ábiána*) on them for the first twenty years, provided application in due time was made for a lease or *pattah* of protection from Government.

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Water-advantage rate on canal lands.

To these assessments has also to be added the enhanced water-advantage rate (or *ábiána*) derived from the extra productiveness caused by the use of canal water. The collections of the amount are fluctuating, as it is only levied when water is taken on the area irrigated. The rate was fixed by ascertaining the area under canal irrigation, the produce of that area, the value of that produce, and then determining the proportion which may be said to be due to land and water respectively for each circle. The increasing revenue thus obtainable was nearly being totally surrendered, as orders had been passed to assess on present assets, leaving out of account all future profits that would arise to people taking water from the canal during the term of the Settlement, and thus losing all future collections which might reasonably be taken advantage of from people who obtained water after the completion of the assessments, and yet perhaps saddling men with an annual payment of a large sum even after they had ceased to use the canal water. Against these orders a strong remonstrance was submitted by Mr. Edward Prinsep, and the principle has now been acknowledged in the Punjáb as a correct one, as it undoubtedly is a fair one, that the land-revenue shall be fixed on the dry or *báráni* aspect, and on the water only when water is procurable.

Rates fixed for each circle.

The following are the rates fixed for each circle obtaining canal water, and the conditions given out to the agriculturists at the time of announcing the *jamas* :—

I. Bári Doáb Canal.

Pargana.	Circle.	Water-advantage rates.
Lahore	Bhét I ...	For produce of 1st class 1 8 0 per acre.
	" ...	All other produce ... 1 2 0 "
	Bhét III...	... 1 0 0 "
	Májha mítha ...	... 1 0 0 "
	Májha khára ...	... 0 12 0 "
Chúnián	Hitár Utár ...	(only two villages) 0 12 0 "
	Májha mítha ...	(only three ") 0 12 0 "
	Májha khára ...	... 0 12 0 "
Kasúr	Májha khára ...	... 0 12 0 "
	Maira ...	... 0 12 0 "
	Rohíwála ...	... 1 0 0 "

II. Inundation Canals.

Pargana.	Circle.	Water-advantage rates.
Chúnián ...	Bhét, Bángar, Sutlej...	Rs. 0 8 0 per acre.
	Hythoi ...	" 0 8 0 "

The rules regulating the assessments and collections of water-advantage rates were announced to the people in the following terms:—

Conditions of water-advantage rate.

(1.) The usual cesses will be charged over and above these rates the same as with unirrigated assessment. (2.) *Jágírdárs* are entitled to this extra revenue. (3.) The cess will be paid by proprietors who can collect from their tenants. (4.) There will be no yearly measurement other than the usual canal measurement. Canal Officers will send in the yearly *kistbandis*, and on these Deputy Commissioners will collect. (5.) These additional rates are per acre,

Conditions of water advantage rate.

not on the *ghumáo.* (6.) These rates are to be paid for every acre watered, and to be paid only when water is taken and by the proprietor who takes the water. (7.) It is perfectly optional to take water or not. (8.) The rates will be charged for the whole year, *i. e.*, if water is taken for one crop or for two crops in same field, it matters not; this rate will be charged only once for the year* (9.) If water is taken for the *kharíf*, and the moisture continues so as to benefit the *rabí* crop, or if the *vudh* crop benefits, no separate rate will be charged, but only the one rate for the year. (10.) There will be no deduction of well *ábiána* rate if the area is partly watered from wells and partly from canal. If this is considered a hardship the remedy is in their own hands; they need not take the canal water for such lands; no one wants them to water from canals lands already irrigated from wells. (11.) The rates now fixed and declared will continue for the whole term of Settlement. But this does not prevent the Canal Department altering or enhancing their rates taken for use of water. These rates may shortly be modified, and all are to know this. (12.) The rates as now given out apply to the assessment circles, so that all land watered hereafter will be liable to charge of the additional rate for the circle. (13.) Canal authorities do not guarantee anything, but will do their best to give full supply of water for rate taken. If there are failures, rate-payers must lodge their complaints for remission in time with Canal Officers. (14.) The same series of cesses, *e.g.*, for *lambardárs, ála lambardárs, patwárís, zaildárs,* &c., will be charged as on the *irrigated* rates only, the Canal Department deduct their percentage cesses from the amount collected. These cesses will be charged extra above the rates imposed, on the same system exactly as the unirrigated. (15.) The collections will be made harvest by harvest on the area returns given in by Canal authorities. (16.) The one rate will be charged whether irrigation is on the flow or lift system.

Result of the assessment.

The estimated value of $\frac{1}{6}$th of the gross produce of the district was Rs. 9,94,922. The land-revenue of the year preceding the Settlement was Rs. 5,45,917; the cesses at the first Settlement amounted to Rs. 1,09,129, total Rs. 6,55,046. The new assessment was fixed at Rs. 6,34,437. Thus the initial demand gave an enhancement of Rs. 88,520, or 16 per cent., which was to be increased by progressive demands after five years by Rs. 3,679, and after ten years more by Rs. 42,844 in addition. To this must be added a sum of Rs. 1,41,789 for local cesses, making the sum paid for land-revenue and cesses Rs. 7,76,226. The figures in the first statement on the next page show the results of the assessment as it stood in 1869.

The total amount of the cesses has since then been enhanced, and the assessment at present stands, as is shown in the second statement on the next page.

Instalments.

The revenue is paid in the following instalments:—

15th June	Rs. 1,60,044	For *rabi.*
15th July	" 1,59,510	
1st December	" 1,24,102	" *kharíf.*
1st February	" 1,23,590	

* This rule has since been monified, and half rates are charged on the second crop.

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esult of the assessment.

Tahsíl.	No. of villages.	Actual Government revenue *jama*.	Cesses for *chaukidári* (village watch & ward.)	Total of local taxation.	Grand total with Government revenue.	Percentage on Government revenue.
Lahore	361	1,86,820	10,888	40,929 2 0	2,27,749 2 0	22 per cent.
Chúnián	398	1,53,825	10,604	34,570 12 6	1,88,395 12 6	22 per cent.
Kasúr	346	1 66.363	9,036	37,297 4 9	2 03,660 4 9	22 per cent.
Sharakpur... ...	399	1,27,439	7,884	28,991 14 9	1,56,430 14 9	23 per cent.
Total ...	1,504	6,34,447	38,412	1,41,789 2 0	7,76,236 2 0	22 per cent.

	Tahsíl.	No. of villages.	Actual Government Revenue *jama*	Cesses for *chaukidári* (village watch and ward.)	Total of local taxation.	Grand total with Government revenue.	Percentage on Government revenue.
Khálsá villages	Lahore ...	301	1,41,509	11,988	61,067 1 0	2,02,576 1 0	43
	Chúnián ...	373	1.44.752	10,476	37,210 0 9	1,81,962 0 9	25·5
	Kasúr ...	336	1,66,589	8.316	41,704 10 2	2,08,293 10 2	25
	Sharakpur ...	364	1,14,396	8,244	32,789 13 4	1,47,185 13 4	28
	Total Khálsá ...	1,374	5,67,246	39,024	1,72,771 9 3	7,40,017 9 3	
Jágír villages	Lahore ...	67	67,276				
	Chúnián ...	19	19,438				
	Kasúr ...	16	14,405				
	Sharakpur ...	35	24,172				
	Total *jágír* ...	137	1,25,291				
	Grand Total ...	1,511	6.92,537				

Cesses.

The following table shows the rates and amounts of the cesses leviable in addition to the Land Revenue :—

Tahsíl.	Road cess, Re 1 per cent.	Education cess, Re. 1 per cent.	District Post cess, Rs. 0-8 per cent.	Local rate, Rs. 8 5-4 per cent.	Total.
	Rs As. P.	Rs. As. P.	Rs As. P.	Rs. As. P.	Rs. As. P.
Lahore	2,702 12 10	2,702 12 10	1,351 0 6	22,486 4 11	29,242 15 1
Chúnián	2,006 11 0	2,006 11 0	1,001 12 0	16,735 5 2	21,750 7 2
Kasúr	2,434 4 0	2,434 4 0	1,217 2 0	20,325 3 4	26,411 13 4
Sharakpur	1,404 0 0	1.404 0 0	707 0 0	11,672 6 8	15,207 6 8
Total ...	8,557 11 10	8,557 11 10	4,277 7 14	71,219 4 1	92,612 10 3

The cess rates are uniform throughout the district.

iod of Settlement.

Mr. Saunders proposed that the period of his Settlement should be fixed for thirty years. This, however, was not concurred in by the

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Period of Settlement.

Financial Commissioner or the Lieutenant-Governor. The former of these Officers writes as follows :—

"In the last paragraph of his report Mr. Saunders recommends that the period of the Settlement shall be thirty years. Considering, however, the circumstances of the Lahore district, the large amount of waste land included in the village areas, the great increase of population and development of cultivation during the term of the first Settlement, and the extension of canal irrigation to the district, which has not yet reached its full limits, Mr. Egerton considers that the term of Settlement should be a short one, and that ten years is long enough. He, therefore, recommends that the settlement be confirmed by Government for that term."

It was thought, moreover, that the system adopted for the assessment of well-lands had resulted in a considerable sacrifice of Government revenue. The Lieutenant-Governor's opinion coinciding with that of the Financial Commissioner, the Settlement was confirmed for a period of ten years only, to expire at the end of the Financial year 1877-78. Subsequently, however, to the issue of the orders regarding the term of the Settlement, it was discovered that the Settlement Commissioner had been authorized to announce, and did announce, that the Settlement was to be made for twenty years. It was, therefore, deemed right by the Government of India, notwithstanding the lightness of the assessment, to sanction the present assessment for that term.

Government lands, forests, &c.

Table No XVII shows the area and income of Government estates ; Table No. XVIII gives figures for forests under the Forest Department ; while Table No. XIX shows the area of land acquired by Government for public purposes. The forests have already been noticed in Chapter IV A. Shortly after annexation large tracts (*rakhs*) of waste land were marked off as the property of Government. Many of these were subsequently farmed out for short terms on grazing leases, while in some of them cultivators have been allowed to locate themselves, and others have been sold or otherwise disposed of. At present there exist 116 *rakhs*, as per margin.

	No.	Area.
Lahore *tahsil* ...	40	44,125
Kasúr ...	6	7,683
Chúnián ...	42	141,262
Sharakpur ...	28	76,026
Total ...	116	269,096

The following tables give a detail of the *rakhs* in each *tahsíl*, and show the Departments under which they are managed :—

Tahsil Lahore.

Rakhs under the Forest Department.

		Area.			Area.
1	Korutana	359	7	Lakhowál	1,048
2	Rana Chhedu ...	471	8	Sultanke	448
3	Pajian	433	9	Chandra	1,851
4	Khana Nepál ...	449	10	Dahuri	763
5	Amán	286			
6	Faizpur	217		Total ...	6,325

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Government lands, forests, &c.

TAHSIL LAHORE.

Rakhs under the Forest Department.

		Area.			Area.
	Reserved Forests under the name of Shahdera Plantation.			*Sadhanwali plantation.*	
			14	Sadhanwali	207
			15	Tukra Wazir Khân ...	79
			16	Do. Himmat ...	13
11	Shahdera	716	17	Do. Mahomed Bakhsh...	202
12	Jhugian	315	18	Do. Kahn Singh ...	60
13	Mahmud Buti ...	759	19	Do. Kale Khân ...	65
			20	Do. Jhok	2,563
		1,790			
				Total ...	3,189

Rakhs partly under the Forest Department and partly under district management.

	Name.	Area under Forest Department.	Area under District management.	Total.
21	Bykuntha	4,387	91	4,478
22	Bhangali	6,353	1,136	7,489
23	Padri	490	88	578
24	Rodeshah	369	133	502
25	Ladheke	1,958	235	2,193
26	Dera Chahal	866	...	866
27	Kot Lakhpat	3,071	902	3,973
28	Terá	5,356	491	5,847
	Total ...	22,850	3,076	25,926

Rakhs entirely under District management.

		Area.			Area.
29	Padde	84	38	Liddar	2,424
30	Bhasin	874	39	Dyal	441
31	Tulspur	359			
32	Juliana	1,069			7,736
33	Ahlu Dhalla ...	723		*Under the Military Department.*	
34	Raiwind Kadim ...	791			
35	Raiwind Jadid ...	667	40	Parade ground ...	175
36	Shekh Kot	94			
37	Shah Belawal ...	210			

TAHSIL KASUR.

Rakhs under District management.

		Area.			Area.
1	Rukhanwala	2,866	5	Katloi	1,127
2	Algon	1,253	6	Vegal	1,453
3	Kasúr	704			
4	Kotli Sur Singh ...	280			

TAHSIL SHARAKPUR

Rakhs under the Forest Department.

		Area.			Area.
1	Tukra Mandianiwalá ...	42	19	Bhagtera	2,333
2	Saltu Jogian ...	33	20	Rataoná	1,888
3	Nurpur Nau	18	21	Kanjriwalá	1,084
4	Nurpur Purana ...	6	22	Dhanoá	435
5	Sangrá	21	23	Baoli Lahna Singh ...	10,714
6	Mahtam	28	24	Chaoni	4,910
7	Luske Namat ...	23	25	Kothyálá	9,518
8	Tridewali	30	26	Goharpur	1
9	Marh	4,573			
10	Mahadevi	15,373			
11	Khairá	2,654			
12	Kapi	2,865		*Rakhs under District management.*	
13	Kalpi	297			
14	Madho Dás	2,732	27	Nurewál	2,538
15	Malikpur	1,908	28	Bhagyárwala ...	575
16	Chak Khuni	83			
17	Thalla Chuhor Shah ...	598		Total ...	3,113
18	Bhagour	10,746			

TAHSIL CHUNIAN.

Rakhs under the Forest Department.

		Area.			Area.
1	Mudke	1,127	27	Hallá	6,082
2	Bahl Bhuchoke ...	4,468	28	Bhunike	2,392
3	The Chur	4,970	29	The Sech	718
4	Turkwind	1,681	30	Thattá Awal (1) ...	1,175 (30 and 31)
5	Buth	428	31	Do. Doam (2) ...	
6	Paimár	3,730			
7	Bhagiana	4,903		*Reserved forest under the name of Chánga Mánga plantation.*	
8	Aulak Autar	2,416			
9	Ramal Jhangar ...	498			
10	Nol Atar	460	32	The Jalloke	4,035
11	Dhálá	5,304	33	Shahpur	3,940
12	Shah Inayat	2,344	34	Manjoke	1,812
13	The Doble	1,452	35	Gandian	5,151
14	Dhig	1,932	36	Chánga Mánga ...	5,993
15	Mandeke	638	37	Bhoa Asal	2,202
16	Chúnián	1,778			
17	Deo Síal, North ...	4,798 (17 and 18)		Total ..	23,133
18	Do. South ...				
19	Shamshabad	1,617		*Under district management.*	
20	Wán Radha Rám ...	10,624	38	Bhamba	898
21	Hajrá	6,858	39	Khanke Maur ...	537
22	Wairár Pattoke ...	17,621	40	Nathoke	3,417
23	The Rosá	6,935	41	Handal	2,161
24	The Naroke	1,924	42	Serai Chhimba ..	2,056
25	Bherwál	4,755			
26	Horse Ghuman ...	7,646		Total ...	9,069

Seventy-eight of these *rakhs*, (see Chapter IV, Section A) have been made over to the Conservator of Forests for fuel plantations, with a view to his keeping the Railways provided with fuel without the necessity of denuding the rest of the country of its trees. These *rakhs* are situated on or close to the Railway line, and some of them are capable of irrigation from the Bári Doáb Canal. Of

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the remainder, six *rakhs* noted in the margin, are lent wholly or in part to the military authorities for fodder, and grazing for Government cattle and horses. The wood in the *rakhs* is not allowed to be cut or carried by them; when necessary it is cut by contractors for the Railway authorities. Except in the Chandrá *rakh* all the authorized cultivation is carried on under the management of the Deputy Commissioner. Portions of other *rakhs* have been sold or given out on clearing leases, and there are few *rakhs* in which some cultivators are not located; 1,230 acres have been sold; 22,004 acres are held on clearing leases; and 1,716 acres are held rent-free, partly as rewards for good service by discharged or pensioned soldiers. The whole area of these *rakhs* is 270,326 acres, of which the following is a *resumé*:—

1. Padri.
2. Duhúra.
3. Baikotha.
4. Bhangáli.
5. Parade.
6. Tera.

	Acres.
Made over temporarily for grazing purposes to Military authorities	13,618
Ditto for fuel-growing to Forest Department ...	23,775
Sold by Government	1,230
Held rent-free for good service	1,716
Made over to *zamindárs* in lieu of grazing rights ...	776
Ditto in lieu of land taken up for public purposes ..	1,174
Ditto *jagírdárs*	7,307
Ditto *zamindárs* on cultivating leases	22,004
Total	71,600
Leaving available for colonization	198,726
Grand Total	270,326

Building land in Lahore.

Around Lahore, at the Regular Settlement, were large expanses of waste or broken ground, apparently unclaimed by any one. By the time that revision of Settlement was begun, many squatters, house-holders and others had taken possession of these plots, the rights in which were unknown; and in many instances the plots were the admitted property of the Local Funds or Municipal Committee. A record and enquiries into the title to each plot were made, and it was proposed that at the same time this enquiry was made, ground-rent should be fixed on all plots which proved to be the property of the Municipal Committee, or Local Fund Committee; the proposal, however, was not sanctioned.

Crown lands of Kasúr.

The lands belonging to the township of Kasúr, comprising some 8,386 acres, were confiscated by the Sikh Government when the city of Kasúr was taken from the Patháns, and had not been disposed of by them when the Government passed from the hands of the Sikhs to the British. At Regular Settlement the proprietary rights were still retained as the property of the Government of the day, and the Government *jama* was given out to farmers, who paid each instalment (*kist*) as it fell due, recovering the amount from the cultivators of the soil in produce or cash, and making additional profits by locating new tenants.

At Mr. Saunders' Settlement a careful enquiry was made into rights of tenants and others who had occupied the land. The total area cultivated is 6,149 acres, and there are 2,237 acres uncultivated.

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Crown lands of Kasúr.

Out of this land 684 acres have been granted to the following persons in proprietary right :—

Nizám Din Risáldar	300	acres
Ghulam Nakshband Khán	200	"
Ghulam Nabi and Amán-ulla Khán	124	"
Kutab Khán	60	"

The Crown lands at Kasúr are cultivated by hereditary and non-hereditary tenants. The rates of revenue and rent paid by tenants with occupancy rights under section 5 of the Tenancy Act are Rs. 0-5-9 per *ghumáo*, and from one *anna* to two *annas* per rupee on the revenue per annum, and by those under section 6 of the same Act Rs. 0-5-9 per *ghumáo*, and six *annas* per rupee per annum on the revenue. The rates paid by non-hereditary tenants vary in different cases; 995 acres are irrigated by the canal which was dug in 1870. These Crown lands are under the management of a Government agent on a salary of Rs. 25 per mensem.

Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment and the number of assignees for each *tahsíl* as the figures stood in 1881-82. At the Settlement of 1869, the total number of rent-free holders (or *máfidárs*) was 2,266, holding 25,521 acres, representing a rent-roll of Rs. 19,211. The number of rent-free holdings for life was 1,451, with an acreage of 19,782, representing an annual revenue of Rs. 13,838. Those dependent on the existence of buildings, temples, &c., were 164, of area 1,464 acres, amounting in value to Rs. 1,256; and those held in perpetuity were 263 in number, of area 2,649 acres, value Rs. 3,002; while those held at the pleasure of Government were 362 in number, of area 1,607 acres of land, of an annual value of Rs. 1,100.

CHAPTER VI.

TOWNS, MUNICIPALITIES AND CANTONMENTS.

SECTION A.—THE CITY OF LAHORE.

Chapter VI, A.

The City of Lahore.

Note.—The following pages are divided into three sections :—

I—*History of Lahore City.*

The city of Lahore.

Lahore is a city which may claim the attention, not only of the student of the history and antiquities of India, but also of the general reader. It is situated in a region interesting to all, as the classic ground of Alexander's conquests; it is important in early Indian history, as the focus of the earliest struggles between Hinduism and Muhammadanism, and the centre of a confederation which, for upwards of two centuries, successfully withstood the progress of Islám. The name of the city is associated with every Muhammadan dynasty of Northern India, from the Ghaznivides to the Mughals, sometimes as the seat of Government, and always as a place of importance. In the history of the Sikhs, it is distinguished as the scene of Arjun's martyrdom and as the capital of the kingdom founded by Ranjít Singh. Lastly, it is at the present time the chief city of a province containing within its limits perhaps the most martial population of India. Historians and poets of the East and of the West have united in celebrating the extent and eulogizing the splendour of Lahore. Abulfida, in the fourteenth century, had read of it in the pages of Ibn Alatír as "a city great among the cities of India." Abul-fazl, in the sixteenth, describes it as the "grand resort of people of all nations." "If Shíráz and Ispahán," says an old local proverb, "were united, they would not make one Lahore." The traveller Thevenot, who saw it in A.D. 1665, the period of its decline, states that a short time before his visit the city with its suburbs covered an area of three leagues in length. Bernier notes the magnificence of its palace, the length of its streets, and the height of the houses as compared with those at Agra or at Dehli. Our own Milton places Lahore among the—

> Cities of old or modern fame, the seat
> Of mightiest empires,

which met the eyes of the repentant Adam from the hill of Paradise,* and Moore has built up, amid the "palaces, domes and gilded minarets" of Lahore, a "city of enchantment" sacred to the loves of Lala Rukh and Ferámurz.

Legendary history.

By local Hindú tradition the origin of Lahore, like that of most of the princely houses of India, is traced to Ráma, king of Ayodhya

* Paradise Lost, Book XI, 1, 337—341.

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Legendary history.

(Oude), the hero of the Rámáyana, whose two sons, *Lav* or *Loh*, and *Kash*, are said to have founded the neighbouring cities of Lahore and Kasúr. But it is not merely in local tradition that Lahore is made illustrious; its name is celebrated in the legends and *quasi*-historic traditions of comparatively distant localities as the scene of the battles and chivalry of heroic times, and the metropolis, in a Greek sense, of other ancient Hindú States. In the *Rája Tarangini* the ancient chronicle of Kashmír, Lahore is mentioned as a dependency of the great Lalitaditya. In the *Desh-vi-bhága*, a compilation from the Puránas, drawn up by order of the learned Rája Jai Singh Sawái, of Jaipur, it is recorded that, at the end of the Dwápar or Brazen Age, Bhím Sen fought Ban Mal, Rája of Lahore, a mighty prince, with an army of 10,000 horsemen, and after a conflict of three days' duration, took him prisoner and made his kingdom tributary. Again, in the ballad poetry of the northern border, "the forest near Lahore," then called Udenagar, figures as the battle-ground where Rasálú, son of Sál Váhán, the eponymic hero of Siálkot, fought and slew the monster *Rákhas*. Again, to descend to more historic times, in the annals of the Mewár State, in Rájpútána, the founder of the royal line is recorded to have been Kanaksen, a Solar Rájpút prince, who migrated from Lahore. Moreover, the Solankhi tribe of Analhára Pattan and the Bhátís of Jaisalmer, whose name is still borne by one of the city gateways, point to Lahore as the seat of their earlier location.

Muhammadan local tradition.

On the other hand, there is a Muhammadan tradition that the present city and fortress of Lahore were founded by Malik Azáz, the friend and counsellor of Mahmúd of Ghazni, and his tomb by the Taksáli gate is still revered by Musalmáns as the burial place of the Oekist of Lahore.

How reconcileable.

These two traditions may be reconciled by supposing that the original Hindú city of Lahore did occupy exactly its present site, or that the city had been deserted or destroyed before its final capture by the Muhammadans, and founded by them *de novo*. There are reasons which make it probable that both these suppositions are correct. It is probable that there was an older city of Lahore somewhere in the vicinity of the existing village of Ichra, or about three miles from its present site. In the first place, there is a tradition among the inhabitants of villages of Ichra and Muzang to this effect; in the next place, the old name of Ichra was Ichra Lahore, which is still to be found, it is said, upon old documents; and lastly, the oldest and most sacred Hindú shrines are to be found in this locality.

These stories cannot indeed be considered history, but they show the intimate connection of Lahore with the semi-mythic period of Indian history. Numismatic researches tend to show that Lahore formed a portion of the kingdom of Memandi and his successors, that it fell successively into the hands of the Scythic dynasties of Azes Kadphises, and Kanekís, and subsequently, under the rule of a Sassanian dynasty of princes who reigned between the fourth and seventh centuries A. D. It is possible that Kanekís, whose date is given by Prinsep as about 100 A. D. is the same as the Keneksen of the Mewár chronicle, and the Kanishka of the annals of Kashmír,

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How reconcileable.

in which case Lahore must have been the capital of the third Scythian dynasty. From the above and other similar traditions of Rájpút origin, it may be inferred that the founders of Lahore were of the Rájpút race, and that the city was probably the capital of one of the earliest of the Rájpút States established in the west of India; and this inference is corroborated by the fact that, at the earliest dawning of reliable Indian history,—the period of the Musalmán invasions in the seventh and tenth centuries,—we find Lahore the capital of an important Hindú principality, exercising a kind of feudal superiority over other States.

Name of Lahore.

The name "Lahore" (which is, of course, connected with the name of its mythical founder, the son of Ráma) is not peculiar to the capital of the Punjáb; there is a Lahore in Afghánistán, the seat of an old Rájpút colony; another in the Pesháwar district, another in Hindústán Proper, and a *Lohár* in the Mewár State of Rájpútána. It appears in Muhammadan writers under the varied forms of *Lahór*, *Lôhár*, *Lôher*, *Laháwar*, *Leháwar*, *Luháwar*, *Loháwar*, *Laha-núr*,* and *Rahwar*;† in the chronicles of Rájpútána it is mentioned under the name of *Loh-kot*; and in the *Desh-vi-bhága*‡ before mentioned, it is called *Lav-pur*. *Loh-awar* is the oldest, and probably the most correct form of the name, as it is the form under which it appears in the writings of Abu Rihán al Barúni, a contemporary and companion of the Emperor Mahmúd of Ghazni, and one who is known to have been well versed in the literature of the Hindús. The termination *áwar* is no doubt a corruption of the colloquial Sanskrit *awarana*, meaning a "fort" or "enclosure," which is found as a termination in the names of many other Rájpút cities,—as, for example, *Pesháwar*, *Rájáwar* (commonly called *Rájore*,) and *Sonáwar*, *Loháwar*, therefore, will signify *Fort of Loh*, and the name will thus correspond in signification with the *Loh-kot* of the Rájpútána chronicles, and give a key to the legend respecting its foundation.

Date of foundation.

The exact date of the foundation of Lahore it is, as may be supposed, impossible to discover; but we may make an approximate guess at the period of its rise to importance from the following considerations. We have already seen that Lahore was founded and had risen to be the capital of a great kingdom *before* the end of the seventh century of the Christian era. On the other hand, there are reasons for believing that the city, if it existed, was a place of no importance up to, at least, the first century. In the first place, there is no mention of Lahore, nor of any city with which it may be fairly identified, in the writings of the Greek historians of the

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* In this form it occurs in the writings of Amír Khusrau of Delhi, one of the fathers of Urdu literature, who wrote at the latter part of the thirteenth century—

Az had Samáni tá Lahá-núr.
Hech imárat nest magar dar Kasúr.

Also, in the records of a Muhammadan shrine, near Lahore, founded in the time of Bahlol Khán Lodi. *Lahá-núr*, is a corruption of *Lahá-nagar*; *núr*, in fact, is still the Dakhani form of *nagar*, and appears in the names of other cities,—*e.g.*—Kalánore, Kanánore.

† *Rahwar* is probably a Muhammadan corruption, suggested by the fact that during the Pathán and Mughal dynasties, Lahore was the terminus of the great imperial road from Agra.

‡ An anonymous writer in the "Annual Register" for 1809 states that he was told at Lahore that the ancient name of the city was *Alla-núr*.

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Date of foundation.

expedition of Alexander to the East. Burnes would identify it with *Sangála*,* a city mentioned by Arrian as the stronghold of the *Kathæi* or *Katheri*, who occupied the region in which Lahore is situated. But the position of Sangála—three marches from the Rávi—would appear fatal to such a position. Yet there can be no doubt that Alexander crossed the Rávi in the vicinity of Lahore, and must in all probability have passed the site of the modern city. If, therefore, any place of importance had existed at the time, it would doubtless have been mentioned. In the next place, no city answering in name or description to Lahore occurs in Strabo, who wrote between B.C. 66 and A.D. 24, and describes with some particularity the region of Kathæa; nor does it appear in Pliny's description of the royal road between the Indus and Allahábád, which must have been written between A.D. 22 and A.D. 79. Lastly, no coins of the Indo-Bactrian or Indo-Scythic dynasties have been discovered at Lahore, although the locality formed a portion of the kingdom of Manander and his successors, and probably also of the Scythic dynasties of Azes, Kadphises, Kanerkis. It may be, therefore so far concluded, with some degree of confidence, that Lahore must have been founded *between* the first and seventh centuries of the Christian era.

But, further in the Geography of Ptolemy,† who flourished at Alexandria about A. D. 150, mention is made of a city called *Labokla*, situated on the route between the Indus and Palibothra, in a tract of country called *Kaspeiria* [Kashmir ?], described as extending along the rivers *Bidástes* (Jhelum), *Sandabál* (*Chandra Bhága*, or Chenáb), and *Adris* (Rávi). This place Wilford would identify, from its name and position, with Lahore, and the identification is made more probable by the recent discovery by Major-General Cunningham of the *Amakátis* of Ptolemy, a city placed by him in the immediate vicinity of *Labokla*, in the ruins of *Ambá Kápi*,‡ about 25 miles from Lahore. Lastly, if Tod's Chronology is to be trusted, we have a further proof that Lahore must have been a place of some importance at the time Ptolemy's Geography was written, in the fact that the middle of the second century is assigned by Tod as the date of the migration of Prince Keneksen from Lahore. However this may be, we may fairly infer as much from the mere mention of the city by the Greek geographer, and approximately fix the date of Lahore's foundation at the end of the first or the beginning of the second century of our era.

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* The identification of this place is a *vexata quæstio* amongst Punjábi antiquaries. Wilford would identify it with Kalanore; Masson with Haripa; others with Sangla, one of an isolated group of rocks on the border of the Jhang and Gújránwála districts, about 63 miles from Lahore. Elphinstone, the Settlement Officer of the Montgomery district, would identify it with a locality in that district, still bearing the name, situated within a reasonable distance of the Rávi and within the local limits of the *Kathia* tribe, the representatives of the ancient *Kathaioi*. But see Archæological Survey Report, and *Gazetteer* of the Montgomery district.

† Lib. vii, § 46 § 48.

‡ The fact that the accent of *Amákátis* is contrary to analogy, on the penultimate, seems to show that, in the Greek some stress was laid on that syllable, which would have been the case if it had been originally written as two words, *Ama kátis*; further the Sanskrit *á* is not unfrequently represented in Greek by an accentuated *á*; for instance, *Chandra Bhága* is rendered *Sandabál*; Vyása as *Bibásis*. The transmutation of the *p* sound into the dental has its analogy in the change of the Latin *Attus* into *Appius*, or the Sanskrit *Iravati* into *Adris*.

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Lahore before the Muhammadan invasion.

Beyond the fact of its Rájpút origin, hardly anything can be recorded with certainty of the history or even of the existence of Lahore until the period of the Muhammadan invasion. In the *Tabula Peutingeriana*, a valuable itinerary of the Roman Empire, supposed to have been drawn up about A. D. 230, mention is made of a city named *Tahora*, situated on the route from the Indus to the Ganges, which so far corresponds in position with Lahore that it is made to follow on the list a city named *Spatúra*, on the river Chenáb. The former Major-General Cunningham would identify with Lahore; but Wilford prefers *Tihára*, an ancient city on the Sutlej, mentioned in the *Mahábhárata*; and philologically the latter identification would appear most probable, as the Sanskrit *á* is frequently represented (as before observed) by the Greek or Latin *o*; but the interchange of *t* and *l* is contrary to analogy. A far less dubious mention of Lahore is found, as pointed out by Major-General Cunningham, in the itinerary of Hwan Thsang, the Chinese traveller, who visited the Punjáb A. D. 630. He speaks of a large city, containing many thousands of families, chiefly Bráhmans, situated on the eastern frontier of the kingdom of *Cheka*, which, he says, extended from the Indus to the Beas. From this city he proceeded eastward to *Chiná Pati*, and thence to *Jálandhara*, the modern Jullundur. Now Jullundur is situated almost due east of Lahore, and midway between the two cities is a village called *Patti*, to this day. There can be little doubt, therefore, that the great Brahmanical city of Hwan Thsang was the city of Lahore.

It is probable that at Lahore, as in most Eastern States, there were frequent changes of dynasty. The earliest princes were perhaps Rájpúts from Ayodhya of the same family as those who reigned in Guzerát and Mewár. Subsequently—but when, it is impossible to say—the sceptre seems to have passed to the hands of Rájpúts of other tribes, such as the Solankhís and the Bhátís. At the period of the first appearance of the Muhammadans, Lahore was in the hands of a "Chauhán prince of the family of Ajmer," and during the later invasions of the tenth century the reigning family is Brahmanical. There are also reasons for believing that, either owing to change of dynasty, or to its exposed position on the high road from Afghánistán to India, the city of Lahore, before its occupation by Mahmúd of Ghazni, had been deserted; and that, in *Ferishta*, the Muhammadan historian, there is a confusion between Lahore the *City*, and Lahore the *Province*. It is, in the first place, expressly stated in the *Hadiqa tul aqlím* of Murtaza Husain, that before the Muhammadan invasion the seat of Government was transferred from Lahore to Siálkot, or *Sálvahnpur*, and not re-transferred until the period of the Ghaznivide Emperor Masaúd II. Such would also appear from the traditions of the Bhátís, which speak of *Sálvahnpur* as the capital city, when they were rulers of Lahore. Then again, Al Barúni, who speaks from personal knowledge of the locality of modern Lahore at the time of Mahmúd of Ghazni's invasion, mentions Lahore, not as a city, but as a region, of which the capital was *Mádhokaur*. Now *Mádhokaur* might easily, from the similarity between *h* and *n*, and *r* and final *t*, in the Arabic character, be

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Lahore before the Muhammadan invasion.

corrupted from *Mankot* or *Mandhúkot*, a place near Siálkot. The supposition is rendered more probable by the fact that, in after times, Sher Sháh, the so-called usurper,—but, as will be hereafter pointed out, in reality the representative of the anti-Mughal, or anti-foreigner party,—seriously contemplated removing the seat of Government from Lahore, which had become associated with Mughal supremacy, to this very place, the capital of the last native dynasty. If such be the case, it will serve to explain the otherwise remarkable fact that no mention of Lahore is to be found in the Geography of Masúdi, the Herodotus of the Arabs, who wrote in the tenth century, and himself sojourned at Mooltán, or within little more than 200 miles from the modern city of Lahore.

Such are the somewhat barren results of inquiries into the pre-Muhammadan history of Lahore. They may be briefly recapitulated as follows:—That the city of Lahore, formerly Loháwar, and possibly the *Labokla* of Ptolemy, was founded by an ancient Rájpút colony some time between the first and seventh centuries of our era, probably as early as the beginning of the second; that it soon rose to be a place of importance the parent of other colonies, and eventually the capital of a powerful principality, to which it gave its name; that, whether owing to change of dynasty, or to its exposed position on the high road from Afghánistán to India, it was subsequently deserted, and the seat of Government was removed to Siálkot or its vicinity, where it remained until the period of the invasion of Mahmúd of Ghazni in the beginning of the eleventh century; that the conqueror re-occupied the deserted city, and established a garrison in a fort, built possibly, like *Purána Qila* at Delhi, on the ruins of the old Rájpút stronghold.

Subsequent history.

The foregoing pages have given in brief outline what little is known of the early history of the city itself. Its later fortunes were bound up with those of the province of which it became the capital, and will be found briefly narrated in Chapter II. The following pages trace the architectural history of the city, and show its state at various periods.

II.—Lahore as it was.

Old Lahore.

Modern Lahore falls far short of the glowing descriptions given by early writers, and quoted in the preceding pages. In size and populousness it is far inferior to Lucknow, Delhi, Agra, and even to Amritsar. The circuit of its walls does not exceed three miles, and its population, at the last Census, was given at about 97,000. The streets are narrow and wormlike, and the general aspect of the city, with the exception of its northern front, is neither imposing nor picturesque. But a closer acquaintance with the city and its environs will tend considerably to modify the first impression and give some colour to the extravagant descriptions given above. That Lahore formerly covered a far larger area than it does at present is at once apparent from the number and extent of the ruins which cover the face of the surrounding country. From the city walls to Shálámár, Meean Meer and Ichra—a circle with a radius of some three or four miles—the ground is strewn with débris interspersed with crumbling mosques, tombs, gateways and gigantic mounds. Some conception of the extent of Lahore in its palmier days, as compared with its present state, may be formed from the fact that of

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Old Lahore.

thirty-six *guzars* or quarters into which Lahore is known to have been divided, only nine are included within the area of the modern city; but a more vivid picture of the desolation which has passed over Lahore will be obtained by a view of the surrounding country from a minaret of the Imperial Mosque or of the Mosque of Wazír Khán.

Some have supposed that the actual city, that is, the inhabited portion of Lahore, never extended beyond its present limits, and that the mass of débris which everywhere meets the eye is composed entirely of the remains of tombs and garden walls. The supposition may be proved to be erroneous, not only by the evidence of eye-witnesses, Native and European, such as Bernier, Tavernier and Thevenot; but also from the existence, among the débris of numerous small wells, such as are constructed in the private dwelling-houses of a closely-packed city and from the position of the large ruined mosque on the right-hand side of the Amritsar road, known as the *Idgah*, or place of asssembly upon Muhammadan feast-days. These buildings are almost always erected in the immediate outskirts of a town; it may be inferred, therefore, that when this mosque was built the city extended as far as its immediate vicinity: but the city is now nearly three miles off, and the building has long ceased to be the rendezvous of the faithful on their holy days. Again, we have a casual notice, in a Muhammadan writer of Akbar's time, of a certain *guzar* or quarter, which is now desolate and upwards of a mile from the city, as being the most populous quarter of Lahore; and lastly, we have the analogy of other eastern cities, such as Kábul, Tabriz or Ispahán, where the suburbs, that is the portion of the city beyond the walls, are far the most extensive and important parts of the town. Upon the whole it may be considered probable that in its best days, that is during the reign of Sháhjahán, the city must have had a circuit of some 16 or 17 miles. The portion of the city outside the walls probably consisted of numerous thickly inhabited spots connected with the city gates by long *bázárs*. The intervals between these different quarters were filled up with tombs, gardens and mosques, whose remains now form a conspicuous feature in the aspect of the environs of Lahore. The *Moti Mahal* or "Regent-street" of old Lahore is said to have been in the vicinity of the present civil station, and to this day coins and remains of jewellery are occasionally picked up in that locality after heavy rains.

It is easier to form an idea of the size and extent of the old city of Lahore than of its magnificence. Few cities have suffered more from desolating hordes and from anarchy than Lahore during the last 120 years previous to the inauguration of English rule. Eight times did the troops of Ahmad Sháh Duráni pass through Lahore: Mahrattas and Sikhs have done their work of destruction, and the buildings being, for the most part, built of brick, have perished and are perishing rapidly from mere exposure. But it is certain, from the accounts we possess and from the absence of any but insignificant specimens of Hindu and Pathán remains, that, until the period of the Mughal dynasty, the city had no architectural pretensions: on the other hand, in the number and importance of its tombs, the profuse use of glazed tiles and enamelled frescoes as an architectural decoration, the recurrence of the bulb-like dome and semi-domed gateway,

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we have all the characteristics of the Mughal or what may be termed the florid style of Indo-Muhammadan architecture, standing perhaps in a similar relation to the Pathán to that which the decorated style of English architecture bears to that termed semi-Norman. As far as can be judged from existing remains, Lahore can never have equalled Dehli in its public buildings, though the superior size of its private edifices would indicate the existence of more private wealth. Still, in the tomb of Jahángír the Palace of that Prince and of his successor Sháhjahán, the Mosque of Wazír Khán, the Pearl Mosque, the Gardens of Shálámár, and the Bádsháhi or Imperial Mosque of Aurangzeb, will be found no mean specimens of architecture; and on its north-eastern side, where the Mosque of Aurangzeb, with its plain white domes of marble and tall unadorned *minárs*, the Mausoleum of Ranjít Singh, with its curvilinear roof, projecting balconies and details, half Muhammadan, half Hindu, and lastly, the once brilliantly enamelled front of the Palace of the Mughals stand side by side overlooking a broad and grassy plain,—Lahore can, even now, show an architectural *coup d' œil* worthy of an imperial city; and could we but imagine the same palace-front, undisfigured by Sikh and English additions, with its coloured frescoes fresh and vivid, the river flowing at its base, and eastward, as far as the eye could reach, a massive quay of masonry, with flights of steps at intervals and gardens extending to the water's edge, the now deserted suburbs filled with a thriving population and interspersed with tombs and *bárádarís* rising amid luxuriant gardens, whose gates glittered with many-coloured porcelain, we should form a conception of what we have reason to believe Lahore really was in the period of its prime.

Lahore of the Hindú period.

There are no architectural remains of the old Hindú city of Lahore,—a circumstance which might well be explained by the absence of stone material, and the numerous destructive invasions to which the city has been subjected; but it is not necessary to resort to this explanation, for the fact is in accordance with what all Indian architectural researches tend to show, namely, that the northern Hindú race was not, until a comparatively late period, in the habit of building temples, or durable edifices of any kind. Even at Dehli, the seat of Hindú dynasties from upwards of a thousand years before Christ to more than a thousand years after the Christian era, and where there is abundance of stone, no specimens of Hindú architecture exist dating earlier than the tenth or the eleventh century. There are some grounds for supposing that the old Hindú city of Lahore did not occupy exactly the site of the modern city. Tradition points to the vicinity of Ichra, a village about three miles to the west, as the site of old Lahore. The name of the village was formerly *Ichra Lahore,* a name still to be found, it is said, upon old documents and occasionally adopted in *hundís*, or native bills of exchange, drawn upon Lahore. Moreover, some of the oldest and most sacred Hindú shrines are to be met with in this locality.* Should such be the case, it is not improbable that the gateway of the present city, known as the *Láhori* or *Lohári* gateway, was so called as being the gateway looking in the

* For instance, the *Bhairo ká sthán* and the *Chand rát.*

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Lahore under the Patháns.

direction of *Loháwar* or old Lahore, just as the Kashmíri gate looks towards Kashmír, and the Dehli gate of modern Dehli to the ancient city of that name.

But there is not only a total absence of the old Hindú architectural remains. With the exception of two small mosques in the heart of the city, the *Nimiwála Masjid* and *Shiranwála Masjid*, and the ruins of one or two shrines, there are no architectural relics of an earlier date than the time of Humáyún. This fact, coupled with the silence of earlier writers, leads to the conclusion that Lahore, at the period of the Pathán dynasties, though a place of considerable importance, was not remarkable for its extent or the beauty of its buildings. Amír Khusrau, at the end of the thirteenth century, alludes to Lahore and the twin city of Kasúr simply as inhabited spots in the midst of a desolate waste. Ibn Batúta, who travelled from Mooltán to Delhi in the middle of the fourteenth, did not think it worth a visit; Timúr, at the end the same century, left it to a subordinate to plunder; the Emperor Bábar, who always took care to see what was to be seen, and in his Memoirs has left graphic descriptions of Kábul, Samarkand, and the environs of Delhi, leaves Lahore unnoticed; lastly Amin Ahmad Rázi, author of a work called *Haft Aqlím*, dated A. D. 1624, states that until the time of Akbar, Lahore was nothing more than a number of detached hamlets.

In an architectural point of a view, therefore, Lahore is essentially a Mughal city; and its Muhammadan remains, with a few exceptions, are in the Mughal style; the exceptions being the tomb of Sháh Musa, by the railway station, which is Pathán; and the Mosque of Maryam Makáni or Maryam Zamáni by the Eastern gateway of the fort, the style of which is transitional between the Pathán and the Mughal. Three localities at Lahore are traditionally connected with the Ghaznivide period, and are looked upon as places of great sanctity,—the tomb of Malik Ayáz, before alluded to, who is said to have built up the walls and fortress of Lahore miraculously in a single night; the tomb of Syad Izhák, in the quadrangle of Wazír Khán's mosque; and lastly, the tomb of Dátá Ganj Baksh, a learned divine of Baghdád, the St. Odo of his day, who accompanied the victorious army of Mahmúd, of Ghazni, in the character of spiritual adviser, and died at an advanced age at Lahore. Whatever may have been his deeds, he has unfortunately had no Robert Wace to chronicle them. He has left a work entitled *Kashf-ul-mahjúb*, the *Revelation of the Hidden*, but it does not reveal a single fact connected with the history of his time.

To the Mughals we owe the introduction of what now form three striking characteristics of the principal cities of Upper India. In the first place, there grew up with them a new style of architecture, more splendid and elaborate, though less massive than the later Pathán from which it was developed. In the next place, to their love of the picturesque in nature,—a pleasing feature in their character,—we owe the construction of those regularly-planned gardens,* with their dense foliage, fountains and imitative cascades, which have excited the enthusiastic admiration of travellers to the

* It is remarkable that there is no Hindi word in common use for a *garden* *Bágh* and *chaman* are Persian, and *rouza*, Arabic.

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Lahore under the Patháns.

East. Coming from the well-watered valleys and waving foliage of Ush and Indeján, Bábar regarded with almost European disgust the dusty treeless plains of the Punjáb. In his memoirs, he bitterly complains of the ugliness of the cities of Hindustán. "They have no walled gardens," he says, "no artificial water-courses;" and he seems to have lost no time in setting them a good example, by laying out a magnificent garden at Agra. "The men of Hind," he continues, "who had never before seen places formed on such a plan, or laid out with such elegance, gave the name of Kábul to the side of the Jamna on which these palaces were built." Lastly, the same appreciation of natural scenery, combined with a solicitude for the preservation of the dead, characteristic of Tartar races, led to the erection of the numerous garden-enclosed tombs, which form a picturesque feature of the environs of every Mughal city.*

Remains of the Mughal period.

Lahore, with its numerous gardens, tombs and ornamental gateways, must have been, in the days of its splendour, a fine specimen of an Indo-Mughal city; and though no city has perhaps suffered more from devastations and the hand of time, it can still show no mean specimens of architecture. In the old gateways leading to the fort, we have examples of the bold and massive style of Akbar, contrasting remarkably with the elegant but somewhat fantastic architecture of later periods. In the two elaborately carved vestibules, with pillars of red sandstone, supporting a sloping entablature, in the quadrangle of the citadel known as Jahángír's Khwábgáh, we have good specimens of the Hindú-Moslem style of art, usually supposed to have been peculiar to the time of Akbar.

The Khwábgáh of Jahángír consisted of a large quadrangle with a colonnade on three sides † of red stone pillars, intricately carved with bracket capitals, consisting of the figures of peacocks, elephants and griffins. On the centre of the fourth side, which overlooked the Rávi, stood a lofty pavilion, in the Mughal style of architecture, and on either side at the point of contact of the colonnade with the outer wall were two chambers with verandahs of elaborately carved pillars supporting a sloping entablature, in the Hindú style. In the quadrangle was a garden, with a *chabútra* or platfrom, of marble mosaic, and beneath the pavilion and colonnades were underground chambers to serve as a refuge from the heat. Sikh and European disfigurements have completely destroyed the effect of this beautiful quadrangle. The pavilion has been transmogrified into a mess room; the colonnades have been walled in and cut up into quarters, but the two chambers remain in tolerable preservation, and are fine specimens of the Hindú-Moslem style of art usually supposed to be

* The practice of building their own monuments seems at first sight to imply a distrust on the part of the Turki nobles of the piety of their heirs. It must rather, perhaps, be ascribed to the uncertainty under an Eastern despotism, of transmitting wealth to posterity, and the certainty, under any circumstances, of its being minutely subdivided. Most large incomes were the result either of personal favour or peculation; in either case, the fortune generally died with the possessor. We can understand, therefore, why a man who had been successful in his generation should be anxious to secure for himself a suitable monument,—that "necessary adjunct of a Tartar's glory,"—before the means to do so had been dissipated.

† Usually called the *Moti Mandar*.

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peculiar to the time of Akbar. In the tomb of Jahángír, at Sháhdara; the Mosque of Wazír Khán, on the south side of the city; the Pearl Mosque; the throne-room and marble pavilion in the citadel; the tomb of Asaf Khán; the Gardens of Shálámár; the Gulábi bágh or "Garden of Rose-water;" the Gateway of Zeb-ul-Nissa, and the Imperial Mosque of Aurangzeb, we have examples of the Indo-Mughal style proper, with its usual characteristics of bulb-like domes, supported on elaborate pendentives, ogee arches, with feathered edgings, marble lattice windows, and brilliantly enamelled walls. As works of art, none of them can perhaps bear comparison with the *chefs d'œuvre* of Delhi, Agra, or Fatehpur Síkri; but there is one special feature in the Mughal buildings at Lahore which cannot fail to strike observers, namely, the profusion and excellence of the coloured tiling and enamelled frescoes used as an external decoration. By it the architects of the day were enabled to compensate, to some extent, for the want of stone material and the consequent impossibility of sculpture, and to give to brick walls that appearance of costliness and durability which, in an æsthetic point of view, is essential to success. The native name of this species of decoration is *kási* or *káshi*.

Káshi work, or encaustic tiles.

Its use is common all over Persia; and Bábar, writing in the 16th century, speaks of a mosque at Samarkand "covered with porcelain of China" as a novelty to him. It appears to have been introduced, in the form in which it is found in this part of India, from China, through Persia, by the Mughals. Tradition attributes its introduction to the influence of Tamerlane's Chinese wife. However that may be, the earliest instance, according to Fergusson, is the celebrated mosque of Tabríz, built about the end of the thirteenth or beginning of the fourteenth century of our era, just after the conquest of Persia by the Mughals. The next is the tomb of Muhammad Khudábandan, at Sultánia, built by the successor of Ghazan Khán, the builder of the Mosque at Tabríz. From this date the use of glazed tiles became common in Persia; but it was not till upwards of two centuries from this time that it came to be so in Hindustán. The earliest instance of this mode of decoration at Lahore is the tomb of Sháh Músa, built in the reign of the Emperor Akbar. The colours of this, the oldest specimen, are as vivid, and the decoration is as perfect, as in any of the later ones; but the art did not come into general use until the time of Sháhjehán, when it took a new form. Encaustic tiles were, to a great extent, disused, and the designs were executed on a hard kind of cement. This process, being probably cheaper, led to the almost universal adoption of *káshi* designs as an architectural ornament. There is hardly a mosque, or a tomb, or a gateway, built during this period, the walls of which are not covered with them. Strange to say, after the reign of Sháhjehán, it became almost entirely disused, and the art may now be said to be lost in the Punjáb. Coloured tiles are still manufactured in Lahore and Mooltán; but the colouring is very poor, and the process of executing coloured designs upon plaster is altogether unknown.

The finest existing specimens of *Káshi* work are to be found in the mosque of Wazír Khán, built in A.D. 1634 by Hakím Ali-ul-dín Wazír Khán, a native of Chiniot, who, although a Punjábi by birth,

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rose during the reign of the liberal-minded Sháhjehán to be Governor of Lahore, as well as Court physician. In gratitude for his unlooked-for prosperity under the rule of a stranger, he erected the mosque, which bears his name, at a great expense, over the remains of an old Ghaznivide saint. Artists, it is said, were sent for expressly from China to execute the *káshi* work, and the mosque was pronounced, according to a writer of the day,* "a mole on the cheek of the city of Lahore." Dr. Center, the Chemical Examiner to the Punjáb Government, made a careful analysis of specimens of *káshi* work, and the results of his analysis are here given:—

"It consists essentially of a layer of glass spread on a hard kind of plaster,—sometimes on a material porcelaneous in structure. On analysis the glass was found to be an ordinary silicate coloured by metallic oxides. The plaster was found to be composed of a mixture of lime and siliceous sand, the hardness being due to silication, which accounts for its bearing the heat required to fuse glass. It is remarkable that an old Buddhist cast was found to be composed of a similar material. I got specimens made at the laboratory by an old man who practises the art at Lahore, but the work was very inferior. The glaze wanted purity and polish, and he made his plaster as hard as a stone. The finest specimens in Lahore are to be seen on Wazír Khán's *masjid*, where the glazing is very fine, but the plaster is easily broken, so that it has been destroyed in many places. The work consists of three parts—*1st*, the plaster called *khamír*; *2nd*, the glass called *kánch*; and *3rd*, a material called *astar*, put between them. The first operation is to make an easily fusible glass by melting powdered siliceous sandstone with carbonate of soda. Portions of the glass are pounded, mixed and fused with metallic oxides to produce glasses of various colours. Considerable skill was shown in producing the oxides from the metals or from the raw materials of the *bázár*. In particular, a species of black sand got from Ajmer is used to furnish three colours—black, green and blue. It contains sulphuret of copper and magnetic iron sand. These were separated by washing according to their specific gravities, and were reduced to oxides in the furnace. The *khamír* is made by mixing siliceous sand, lime and a quantity of the pounded glass first prepared, and according to the quantity of glass used it turns out a hard kind of mortar, or has a porcelaneous structure. It is made into a paste with rice water, and cut into pieces suitable for the pattern. It is then dried at a gentle heat, and afterwards covered with the *astar*, which consists of lime or pounded glass containing a large quantity of lead. This is suspended in a viscid fluid and painted on the plaster, and its use is to cover small inequalities and to act as a medium to unite the glass and the plaster. The coloured glasses are then pounded, suspended in viscid fluid, made from mucilaginous plants and painted over the *astar* and the whole is placed in the furnace till all the glass on the surface is fused. The pieces of the pattern are then put in their places and fixed by cement."

But although the art, as practised in India and Persia, seems to have been derived from China at the end of the thirteenth century, it has, doubtless, existed in other forms among Semitic nations from

* Suján Singh, who, however, makes no allusion to the story about the Chinese artists. The employment of Chinese is improbable in itself, as there are no traces of Chinese style in the designs or their execution: on the other hand, the origin of the tradition is easily accounted for by the fact that *káshi* is popularly known as "China-work."

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far more ancient times; and it is remarkable that the term *káshi* is said to be neither Hindi nor Tartar, but of Arabic origin, and akin to the Hebrew *kos,* a cup. The art was imported into Europe by the Arabians at the end of the ninth century, and adopted by the Italians under the name of *majolica,* in the manufacture of earthenware, in the fourteenth. The art thus introduced was rapidly developed, and gave birth, in time, to the porcelain wares of Palissy, Limoges, Sevres, and Dresden. Thus, while the nations of India and Persia, appreciating as deeply as ourselves the æsthetical value of the art, employed it largely, but almost solely, as an architectural ornament, those of the West at once applied it to articles of every-day utility; and the result is that, while the art is well-nigh lost in India, in Europe it has made, and is still making, rapid strides in improvement.

Remains of the Mughal period, continued.

Prince Kámrán, brother of the Emperor Humáyún, when viceroy of the Punjáb, seems to have given the first impulse to the architectural adornment of Lahore by building a palace and garden near the suburb of Naulakka, and extending thence to the river Rávi. The place was afterwards occupied by Asaf Khán. It was here probably that Humáyún on his retreat from Sher Sháh, the Afghán claimant of the throne, was entertained by his perfidious brother just before his temporary expulsion. A story is told that, as the Royal *cortége* was crossing the Rávi in flight for the West, his counsellors suggested to Humáyún the advisability of then and there despatching the brother, whose faithlessness was one great cause of his misfortunes; but the Emperor indignantly rejected the proposal. A *báràdari,* said to have been built by Prince Kámrán, is now used as a toll-house at the bridge of boats. This is the oldest specimen of Mughal architecture in Lahore, but has undergone considerable alterations. All that remains of the palace is a large gateway, now used as a private house, in the vicinity of Lehna Singh's *Cháuni.* But the period of Lahore's greatest splendour was the reigns of Akbar, Jehángír, Sháhjehán, and Aurangzeb. Gardens, tombs, mosques, palaces, sprang up in every direction; the population increased, suburbs arose, until the city became, in the words of Abul-fazl, "the grand resort of people of all nations."

Akbar, as we have seen, made Lahore his capital for some fourteen years, during which time he repaired and enlarged the fort, and surrounded it and the city with a wall, portions of which still remain, though it was almost rebuilt at the commencement of the present century by Ranjít Singh. In the fort, up to within a few years, there were left some good specimens of the peculiar style of architecture adopted by Akbar; but they are nearly all destroyed; the *Akbari Mahal,* or Chamber of Akbar, has been razed to the ground, and the smaller throne-room has been so altered by modern additions that it is hardly recognisable as an antique building. Other architectural remains of the period are the tomb of Sháh Chirágh, used as a Government office; the tomb of Kásim Khán, once the trysting-place of the Lahore wrestlers, and now the residence of the Lieutenant-Governor of the Punjáb; the tomb of Sháh Músa; and a mosque called the Mosque of Kála Khán, on the right hand of the road from Lahore to Meean Meer.

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Remains of the Mughal period, continued.

During the reign of Akbar, Lahore, as might have been expected, increased greatly in size and opulence. Up to this period, according to a native writer,* Lahore consisted of a number of detached hamlets; it now grew into an extensive city. The city, *par excellence*, was that portion surrounded by the wall and covered the same area as the present city; but outside the walls were long *bázárs* and thickly populated suburbs which no longer exist; but some idea of their extent may be formed from the fact that at the time Nizám-ud-dín Ahmad wrote his work—that is, the latter part of Akbar's reign—the most populous quarter of Lahore was the quarter of Langar Khán †; this quarter was situated between the Civil Station of Anárkulli and the village of Muzang, upwards of a mile from the *enceinte* of the present city. The following is the description of Lahore during the reign of Akbar, given by Abul-fazl in the *Aín Akbari*:—

"Lahore is a very large and populous city. The fort and palace are of brick and lime, and, when this city was for some time the seat of Government, many other capital buildings were erected, and gardens laid out with taste and elegance; it became the grand resort of people of all nations, and their manufactures were brought to the highest pitch of perfection. Through His Majesty's (Akbar's) encouragement, gardeners were brought from Irán and Túrán, who cultivated the vine and various kinds of melons. The manufacture of silk and woollen carpets was introduced, together with that of brocades. In short, here could be obtained the choicest productions of Irán and Túrán."

The Emperor Jahángír built but little, but there are specimens of his architecture in the greater *Khwábgáh*, or Sleeping Palace; the *Moti Masjid*, or Pearl Mosque, formerly the Chapelle Royale for the imperial harem, but now used as the Government Treasury; and the tomb of Anárkulli, which, after having served a variety of secular purposes, has ended in becoming the Station Church. The following account of Lahore as it was in the reign of Jahángír, taken from a narrative of the travels of Richard Still and John Growther,‡ two Englishmen, who found their way to the Punjáb, "in search of trade," in 1626, will be of interest:—

"Lahore," they say, "is one of the best cities of India, plentiful of all things, or, in Master Coryat's words, 'such a delicate and even tract of ground as I never saw before.' A row of trees extends itself on both sides the way from the town's end of Lahore, twenty days' journey, to the town's end of Agra, most of them bearing a kind of mulberry. The way is dangerous by night for thieves; by day secure. Every five or six course (*kos*) there are fair *saráis* of the kings or nobles, beautifying the way, in memory of their names, and entertainment of travellers, where you may have a chamber and a place to get your horse, with a store of horse-meat; but, in many of them, little provision for men, by reason of the Banian superstition. Merchants resort to this city out of all parts of India,

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* Amín Ahmad Rází, author of a work called *Haft Iqlím*, dated A.H. 1032, A.D. 1624.

† Langar Khán distinguished himself as Governor of Mooltán in the reign of Humáyún, who, in recognition of his services, assigned him a residence at Lahore in the locality which still bears his name.

‡ "Purchas, his Pilgrimage."

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Remains of the Mughal period, continued.

embarking their goods for Tatta, the chief city in Sind. Twelve or fourteen thousand camels lading yearly pass from hence to Persia by Kandahár."

During the reign of Sháhjehán, Lahore, though no longer the *dár-ul-hukúmat*, or capital, was still a place of importance. It lay on the route of the imperial marches to Kashmír, and was the arsenal and rendezvous of the armies despatched to Balkh and the north-west frontier. It, therefore, continued to increase in size and splendour. The palace was enlarged and beautified under the superintendence of Asaf Khán, and the entire frontage covered with brilliantly coloured designs in porcelain work. The beautiful tomb of Jahángir, at Sháhdara; the Mosque of Wazír Khán, on the south side of the city; the Gardens of Shálámár; the Gateway of the Gulábi Bágh; the Idgah; the tomb of Meean Meer; the Summer House of Wazír Khán, now used as the Station Library; the Gateway of Zeb-ul-Nissa; and, lastly, the tombs which line the road between Anárkulli and the Shálámár Gardens, are among the works of the period. A smaller *Khwábgáh* was erected adjoining the western side of that built by Jahángír. It consisted of a quadrangle, enclosed on three sides by an arcade, in the Mughal style of architecture, the centre of the fourth side being occupied by a light marble pavilion with lattice windows looking towards the river. In the inner space was a garden, with fountains flowing into marble receptacles inlaid with flowers wrought in precious stones. The arches and the chambers into which they led have suffered the same fate as those in the *Khwábgáh* of Jahángír; even the marble slabs upon the walls have received the usual coating of white-wash, but the pavilion remains in tolerable preservation, and is an elegent specimen of the palatial architecture of the time. In front of this pavilion, outside the palace walls, was a platform raised on arches,* called the *arz begi*, where the *Omra* assembled every morning to receive the commands of his Imperial Majesty, who showed himself at the lattice window immediately above to the multitute assembled beneath.

To the left of the *Khwábgáh* was erected the range of buildings with octagonal towers, the largest of which is called, *par excellence*, the Saman Búrj and contains the small though costly marble pavilion, inlaid with flowers wrought in precious stones and known by the significant name of Naulakka, or the pavilion which cost nine lakhs; and the celebrated Shísh Mahal, used by Ranjít Singh as a reception room, and historically interesting as the place where the sovereigtny of the Punjáb was formerly made over to the British Government. A new gateway was opened into it for the Emperor's private use, called the Háthipáun gateway, which is now the only entrance into the fort. A winding flight of steps, sufficiently broad to allow of an elephant's ascending—hence the gateway's name—led to this portion of the palace, through a garden which covered the space now occupied by the fort magazine, and suggested a comparison with the hanging gardens of Babylon. Opposite the pavilion in Jahángír's *Khwábgáh* a *hammám* or suite of bathing rooms was erected, which served not only for the purpose indicated by the name, but also as a cabinet council chamber; and in the centre of the fort enclosure, the once

* It is now used as a stable.

stately building, known as the *Takht* or Throne-room of Sháhjehán, now vandalized into a barrack; this was the Díwán-i A'm or Hall of Audience; where the Emperor daily sat in state to transact business.

The palace was now, in size and interior magnificence, worthy of an Imperial residence; its front extended some five hundred yards along the banks of the river, which then flowed near its base; but the dull red brick of which it was built was unsuited to the Imperial taste; the whole palace front was accordingly covered with brilliantly coloured designs in *káshi* or porcelain-work, executed upon hard cement so as to resemble mozaic. These designs are not simply confined to patterns, but include, in defiance of Muhammadan orthodoxy, the figures of men, horses and elephants, engaged in scenes chiefly of a sporting character, and also symbolical representations of zodiacal signs and of the angels, who, according to old Persian mythology, presided over each month and each day of the year. Among them we recognize the dragon-form *Hastabar*, representing the constellation of that name, and *Jadí*, the oriental Capricorn. But most conspicuous perhaps are four figures of the rising sun over the arched compartments in front of Jahángír's palace. These would appear intended to represent the divine *mihr*, or genius of the Sun, in whose honour two important festivals, that of the *nauroz*, at the vernal equinox, and *mihrgán* at the autumnal, were held. In like manner the frequently recurring ornament of salvers filled with fruit and flowers would appear to be suggested by the offerings presented on those festive occasions; and the vessels of water and baskets of viands, which form a common decoration of the walls of Mughal tombs,—that of Jahángír, for instance,*—are perhaps referable to the same origin; for we know that it was an old Persian custom to place offerings of food and drink on the tops of houses and high places to conciliate the spirits of departed friends.

The designs are thus interesting for two reasons,—first, as exhibiting the open contempt in which the strict rules of Muhammadanism forbidding the representation of living beings were held; and in the second place, as indicating a strong recurrence to old Persian superstitions and mithraic symbolism at the period of their construction. They further completely corroborate the statements of contemporary writers, such as Abd-ul-Kádir, Abul-fazl and the Portuguese Missionaries, who all notice the assiduous worship paid to the sun and heavenly bodies by the earlier Mughal Emperors. This tendency to mithraism was not, however, confined to the Emperors of Hindústán. A mithraic emblem adorns the Hall of Audience at Udepore, the Lion and the Sun have from a remote period been the heraldic emblems of the Persian empire and in the title *Sáhib-i-Qirán*, or *Lord of propitious Constellations*, assumed originally by Tamerlane and afterwards adopted by Sháhjehán, and inscribed by him upon the entrance into his palace at Lahore, we have similar relics of the religion of Zoroaster. The route from Agra to Lahore, in the early part of the seventeenth century, is described by a European traveller: "One continued alley,

* J. Albert de Mandelslo, a gentleman belonging to the embassy sent by the Duke of Holstein to the Grand Duke of Muscovy and the King of Persia, in 1638.

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Extract from the Itinerary of Fra Sebastian Manrique.

drawn in a straight line, and planted on both sides, with date-trees, palm-trees, cocoa-trees, and other kinds of fruit trees."

An interesting account of Lahore as it was in the period of the Emperor Sháhjehán is given in the accompanying translated extract from the Itinerary of Fra Sebastian Manrique, a Spanish monk, who visited Lahore in 1641: "On the 21st day from our departure from Agra, at sunrise, we came in sight of the city of Lahore, which is large and capacious; but, large as it appeared, there were not houses enough for the accommodation of the people, who were encamped for half a league outside the city. It is a handsome and well-ordered city, with large gateways and pavilions of various colours. I entered the city—a very difficult undertaking on account of the number of people who filled the streets, some on foot, some on camels, some on elephants and others in small carts, jolting one against the other as they went along. Those who best could, passed on first. This being the receiving hour at Court, many of the gentry were proceeding there, accompanied by as many as 500 followers on horse-back.

"Finding it difficult to proceed on account of the concourse of people, we decided to change our route, and returned about a musket's shot from the crowd and took our stand under some trees outside the city, where were a number of people selling and preparing food for the multitude, who were moving about—some eating, some selling, and others looking on. I was one among the latter, and my curiosity prompted me to proceed still further, until at last I arrived at the principal *bázár*, where the odour from without prepared you for what you were to see inside—a great many shops, or, more properly speaking, kitchens, in which were sold meats of various kinds, animals, domestic and wild. In place of the pig, which is never used, horseflesh is supplied you instead. Some shops contained fowls of all kinds; in others might be seen things of all descriptions suited to the taste of all classes, such as butter, oil, scents, brinjals, mangoes, plantains, &c. Neither was there wanting in this *bázár* the most simple commodity, such as rice, herbs, and vegetables. The common bread is made of a mixture of all kinds of flour baked on sheets of iron and in earthen pots, and is known by the name of *Apás*. People who travel in caravans use a second kind of bread, named *culchas*, which is made of white flour. This bread is also used by the better classes. A third bread, named *roganis*, is a finer bread made of the best flour and purified butter. Besides what I have already enumerated, there is a great deal more to be seen in these *bázárs*; but I think I have mentioned enough to satisfy the curious reader. But what I most admired was the moderate price at which these things might be had. A man might eat abundantly and royally for two silver reals (five pence) per day. The abundance of the provisions and cleanliness of the streets surprised me much; also the peace and quietness with which everything was conducted, as well as the justness and rectitude of people towards each other; so that merchant and merchandise remain perfectly secure from thieves.

"The city of Lahore is beautifully situated, commanding agreeable views, having on one side a river with crystal waters which descend from the mountains of Kashmír and continues its course

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moistening and fertilizing the ground, till it arrives at the city of Mooltán, where it pays its tribute to the famous Indus. Lahore, the second city of the Mughal empire (as well on account of riches as its size) is ornamented with fine palaces and gardens, also tanks and fountains. As to the abundance of provisions, it would be unnecessary here to describe it. The riches of the principal street (known as the *Bázár del Choco*), if shown to advantage, would equal the richest European mart."

Lahore under the later Mughals.

At the date of the accession of Aurangzeb, A.D. 1658, Lahore must have fallen off in wealth and populousness from what it was in the days of his predecessors. The absence of the court, and the foundation of Sháhjehánábád or New Delhi, had drawn away the bulk of the artificers and trading population to that more favoured locality; and when Bernier passed through it, in 1664, the houses had begun to look dilapidated, and the long streets of the city to be disfigured with ruins. It was still, however, the capital of the most important province of the empire, and was benefited by the occasional presence of the Emperor during his march to Kashmír at the beginning of the hot season. In the fourth year of his reign, the city having suffered much from the encroachments of the river, Aurangzeb had a massive quay of masonry constructed for upwards of three miles along the river's bank. The quay, it is said, was faced with lead; flights of steps, at intervals, led down to the water's edge; and rows of Persian wheels, projecting over the side, made the waters of the Rávi available for irrigating the gardens which lined its banks. The work is compared by a contemporary writer to the "rampart built by Sikandar Zulkarnain against the incursions of Gog and Magog;" and as a rampart, indeed, it proved most effectual, for it not only effected the object of saving the city from destruction, but scared away the river altogether. The remains of the quay, or *Band of Alamgír*, as it is called, are still traceable between the north-east end of the fort and the village of Bhogíwál. But the great work of the period is the Jáma Masjid, or Musalmán Cathedral, the most striking building at Lahore, whose white marble domes and almost colossal minarets may be seen for miles,—a building said by some to have owed its origin to the Emperor's pious remorse for the murder of his brother, Dárá Shikoh, and by others to a desire to eclipse the beauties of the Mosque of Wazír Khán. Its architect was Fidáe Khán Khokah, who held the post of Master of Ordnance to His Majesty. The completion of this mosque may be said to close the architectural history of Lahore. Later attempts, such as the Golden Mosque of Bikhári Khán, and the Palace and Tomb of Khán Bahádur, at Begampúra, only prove how architectural taste fell with the fall of the empire, and became a mongrel style—half-Muhammadan and half-Hindu.

Lahore under the Sikhs.

From this time, until the establishment of a Sikh kingdom by Ranjít Singh, Lahore was subject to periodical invasion, pillage and depopulation, and was thus reduced from a mighty city to little more than a walled township in a circle of ruinous waste. Quarter after quarter became deserted. The wealthy residents of Guzar Langar Khán relinquished their extra-mural palaces, and retired for safety within the city walls; the merchants and traders fled in numbers to Amritsar; the artificers were dispersed, some following

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the invading armies on their return march to Kábul, others finding their way to Hindústán. At length, the inhabited portion of the city was confined to the area surrounded by the wall of Akbar; outside was ruin and devastation. The only signs of life were two Sikh forts, built to overawe the country round about, and a few scattered hamlets,—one peopled by the descendants of a hardy clan of Biloches, who settled at Lahore in happier times, and another by a few peasants who clung to the site of the old Hindu city. Such was the state of Lahore when it came into the possession of Ranjít Singh, and its aspect of desolation is thus graphically described in the following extract from the diary of an English officer, who visited the Sikh capital in the year 1809:—

"24th May.—I visited the ruins of Lahore, which afforded a melancholy picture of fallen splendour. Here the lofty dwellings and *masjids*, which, fifty years ago, raised their tops to the skies, and were the pride of a busy and active population, are now crumbling into dust, and in less than half a century more will be levelled to the ground. In going over these ruins, I saw not a human being,—all was silence, solitude, and gloom."

As might have been expected, no great improvement upon this state of things was effected during Sikh *régime*. The domination of a peasant race, of martial habits, under a sovereign ignorant of the alphabet, is not encouraging to the development of architectural taste; nevertheless Ranjít Singh, unlettered and unpolished as he was, had an idea that architecture was a good thing. Accordingly, he stripped the Muhammadan tombs of their marble facings, and sent them to adorn the Sikh temple at Amritsar. He restored the Shálámár Gardens, which had gone to ruin during the troublous times of Ahmad Sháh; but at the same time laid ruthless hands upon the marble pavilions by the central reservoir, and substituted structures of brick and plaster in their stead. He turned the *sarái*, which separated the Fort and Palace from the *Jáma masjid* into a private garden, and placed therein the marble edifice which remains to this day the architectural *chef-d'œuvre* of his reign—an example of judicious spoliation anl hybrid design.* Besides the above, a few unsightly temples to Siva, erected in honour of a favourite wife or dancing girl, and some tasteless additions to the fort, comprise all the architectural works of Ranjít Singh at Lahore. One of the latest specimens of Sikh architecture is the Mausoleum of Ranjít Singh himself, his son and grandson. The building is, as usual, in design substantially Hindu, over laid with Muhammadan details, and does not bear close inspection; but the effect at a distance is not unpleasing. Within, a lotus, carved in marble, set beneath a canopy, marks the spot where the ashes of the Lion of Lahore are laid; around it are eleven smaller ones, in memory of those who burned themselves upon his funeral pyre.† The palaces of the Sikh nobility show the same

* The building was the joint production of a Muhammadan and a Hindú. The materials were taken from the tombs of Asaf Khán and Jehángír at Sháhdara, and that of Zebinda Begam, at Nawákot.

† The last occasion on which the rite of *suttee* was practised at Lahore was at the burning of the remains of the murdered Dhyán Singh. But in Kashmír an attempt at *suttee* was made as late as 1857, on the death of Dhyán Singh's brother, Mahárája Guláb Singh. Thousands of persons had assembled, and the victims were ready, but the energetic remonstrances of the Civil Commissioner, Captain Urmston, prevented its being carried out.

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blending of Hindu and Muhammadan design, and are further disfigured by small angular chambers perched on the highest part of the building, to catch the breeze in the hot weather and rains. The walls of the chambers are guadily but roughly painted with scenes, sometimes of a religious, sometimes of a warlike or sportive character. The former are generally taken from the life of Krishn or of Bába Nának; the fighting scenes relate chiefly to conflicts with the Afgháns of the north-west frontier, but none are remarkable as works of art.

This is not the place to follow the history of the new administration. In Lahore itself, the years that have followed this eventful 29th of March have been years of material progress. The environs of the city in 1849 were "a dreary expanse of crumbling ruins," remains of the ancient city of the Mughals. The houses and offices of the first residents were confined to the neighbourhood of the old cantonments, which occupied a strip of alluvial soil to the south of the city, and running parallel with an old bed of the Rávi. Gradually, however, as the European population increased in numbers, the station spread eastward, making steady inroads upon the less inviting region which lay further from the river. And thus year by year the ruins and graveyards of old Lahore passed under the humanizing influence of western civilization. Metalled roads have pierced the débris of former days, and bungalows and gardens have succeeded to ruins and rough jungle. Much still remains to be done, but the scene has already assumed a garb of life and trimness not discreditable to the Punjáb Capital.

III.—Lahore as it is.

Modern Lahore.

Lahore, the Capital of the Province and head-quarters of the district, is situated on a slightly rising ground about a mile from the left bank of the river Rávi at its nearest point in 31° 34′ north latitude, and 74° 21′ east longitude. The river, as might be supposed, once flowed by the city, and in A. D. 1662 made such encroachments that a massive quay or embankment was built for some four miles along its bank to protect the city from destruction. Almost immediately after the completion of this costly work, and perhaps, indeed, in consequence of it, the river deserted its old channel and turned to the north, leaving the brick embankment ignominiously high and dry. Since that date the main stream of the Rávi has never returned to its old bed, though occasionally an arm of the river has wandered into its old course; and at the time of annexation there was a small stream flowing under the fort walls.

The city is in shape an irregular trapezium with its longest side to the north. It is surrounded by a brick wall about 15 feet in height, pierced with thirteen gateways, except on its northern side, which is occupied by the citadel and adjoining buildings. The extreme length of the city is one mile and a quarter; its extreme breadth, inclusive of the citadel, a little more than three-quarters of a mile; its circuit is less than three miles. To the south of the city extends, in a vast semi-circle with a radius of some three or four miles, an uneven expanse interspersed with the crumbling remains of mosques, tombs and gateways, and huge shapeless mounds of the rubbish from old

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brick-kilns. Within the last few years an immense change has taken place in this region, which was utterly waste and desolate for a long time after the annexation in 1849.

The houses and offices of the first residents were confined to the neighbourhood of the old cantonments, which occupied a strip of alluvial soil to the south of the city, and running parallel with an old bed of the Rávi. Gradually, however, as the European population increased in numbers, the station spread eastward, making steady inroads upon the less inviting region which lay further from the river. Immense quantities of old bricks have been removed and used in road-making and as ballast for the railways ; and other old buildings are being used as quarries, whence the material for modern works is drawn ; while the European houses and gardens in Donald Town, the metalled roads overshadowed by trees, and the vegetation consequent on the introduction of irrigation, have transformed a part of the artificial desert on this side of the city into a suburb which reminded a recent French traveller of Enghien or Passi, near Paris.

About three-quarters of a mile to the west, and connected with the Lohári gate of the city by a tolerably wide street of native shops, is the station of Anárkulli, the seat of the Civil Government of the Punjáb, which derives its name from a large tomb erected by the Emperor Jehángír, in memory of a favourite slave girl, and now used as the Station Church. The citadel or fort stands commandingly on a plateau which occupies the north-eastern angle of the city. To the north it abuts upon the old river bed ; to the south and east it has an open esplanade ; to the west lies the Hazúri Bágh and Bádsháhi Mosque. The houses here are the oldest in the station, having been for the most part built in 1847-48, at the time when the cantonment was first formed. Here are the Secretariat, formerly the Residency, the Financial and other offices and the Chief Court. From Anárkulli eastwards the station now stretches for a distance of nearly three miles, the Lawrence Gardens and Government House marking its eastern limit. This eastern portion of the station is known as Donald Town, taking its name from the Lieutenant-Governor in whose time it was first occupied—the late Sir Donald McLeod. It is connected with Anárkulli by the road now called the Mall, which runs down the station centrally from east to west. The old Mall is a splendid road, which runs from the city southwards through the Anárkulli portion of the station. Some distance north of the Mall, and separated from it by an open and still desolate tract, lies the Railway station forming the centre of a colony of bungalows, principally those of Railway employés. This part of the station is known as Naulakka. This part of the station, as well as Donald Town, once formed part of the ancient city. The suburb of Muzang lies in the other direction, to the south of Anárkulli. Many of the more southern bungalows of the civil station lie within its boundaries.

Anárkulli was abandoned as a cantonment in the year 1851-52, in consequence of the terrible mortality among the troops stationed there. The deathrate for the six years commencing 1846-47 was 84·61 per 1,000, in 1851-52, Her Majesty's 96th Regiment lost 132·5. and the 1st Bengal Fusiliers not less than 218·6 per 1,000. These fatal results, in the opinion of the present Sanitary Commissioner

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of the Province, were probably due to bad arrangements; "but," he adds, "there can be little doubt that the site was at that time unhealthy." It is now the most thickly populated portion of the Civil Station, and is not considered particularly unhealthy. This fact the same authority would refer to the plentiful plantation of trees and the cultivation of much of the ground as gardens. Anárkulli being abandoned as a station for troops, a new site for a cantonment was selected about six miles further east, near the shrine of the Saint Meean Meer, extending with painful regularity over a dreary plain separated from the city by the broken ground before described, and bounded on the south by an expanse of scanty jungle. Midway between the cantonment and the city flows a branch of the great irrigation canal which conducts the waters of the Rávi from the point where it leaves the hills along the central ridge of the tract between the Rávi and the Beas.

In the immediate vicinity of the city, the country is tolerably well wooded; but the trees are deficient in size and variety, consisting chiefly of the *Acacia Arabica*, here called *kíkar*, and the *Tamarix Orientalis* or *farás*. But here and there groups of trees of denser foliage and taller growth, such as the mango, *pípal*, and date-palm proclaim the site of ancient gardens, the pleasure-grounds during life, and the last resting places in death, of the old Mughal nobility of Lahore, who, although degenerate sons of the warriors of Bábar, seem to have retained to the last the love of the picturesque, inbibed by their fathers amid the well-watered plains and waving foliage of the valley of the Oxus. Some of these gardens are still kept up, and the fame of those of Shálámár, about four miles to the east of the city, has extended beyond the boundaries of India.

The city.

The general aspect of the city from without, excepting on its northern front, is not very imposing,nor does its irregularity give it a perfect claim to picturesque beauty. The Hindu temples are small and poor in outline, and neither they nor the cupolas of the mosques sufficiently break the monotonous horizontal lines, which are the chief features of the view. But, on the east, four minarets inlaid with coloured porcelain work strike the eye, and on its northern aspect,—where the Mosque of Aurangzeb, with its large bulb-like domes of white marble and colossal minarets of red sandstone, the Mausoleum of Ranjít Singh, with its curvilinear oof and details half-Muhammadan, half-Hindu, and, lastly, the once brilliantly enamelled front of the palace of the Mughals stand side by side overlooking a broad and grassy plain,—Lahore can even now show an architectural *coup d'œil* worthy of an imperial city. Within the city walls the streets are narrow and winding, but some of them, from the overhanging balconies of wood curiously carved and coloured, the striped awnings over the shop-fronts, and the gay costumes of the population, are highly picturesque; while the streamers of bright coloured clothes hung at intervals across from balcony to balcony prove that the wondrous dyes of Kathæa, which moved the warriors of Alexander to admiration, are not altogther things of the past.

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Meean Meer cantonments.

The cantonments of Meean Meerare situated some three miles to the east of the civil station. They were established in 1851-52 on account of the unhealthiness of the former cantonments at Anárkulli. They stand on an open and exceedingly dreary arid plain, originally bare of trees, but now gradually growing greener as canal irrigation extends and the trees planted by the roadside and assidously fostered spring up. Here is a church which is considered the most beautiful in the Punjáb. Meean Meer has been from the first a conspicuously unhealthy station. It takes its name from a famous *Pír* called Meean Meer, who was a contemporary of Bába Nának, and whose tomb and shrine are situated to the west of the cantonment close to the canal, and about half-a-mile from the Meean Meer West Railway station. The Mausoleum is a domed building of white marble and red Agra sandstone, with a mosque in the courtyard. About a hundred yards from the shrine is a small tomb now in ruins. The garrison has already been noticed in Chapter V, pages 125, 126.

Soil.

The soil in the neighbourhood of Lahore is a kind of clay mixed with vegetable mould, and containing in many places irregular masses of carbonate of lime, termed *kankar*, the whole forming a layer varying in thickness from ten to twelve feet, and below this is a bed of sand in which water is found. The superficial layer of the earth is remarkable for the large quantity of soluble salts contained in it, which in many parts are so abundant as to render the country quite barren or only able to produce plants in the organization of which soda forms a large part. To such an extent does this impregnation occur that an efflorescence appears on the surface of the ground which is called *reh*, and is composed principally of sulphate of soda and chloride of sodium ; but in the neighbourhood of Lahore it also contains carbonate of soda. This efflorescence appears in the largest quantity in the cold weather, giving the country the appearance of being covered with hoar frost. It occurs most at this season, probably because the water contained in the superficial layer is then unable to hold so much of these salts in solution, even if it does not freeze at the low temperature which then prevails. Consequently the saline substances first form crystals and afterwards effloresce in a white powder.

Roads.

The civil station contains 36 miles of metalled roads within municipal limits, while inside the city there are ten miles of metalled roads and nineteen miles of paved streets.

Water.

Until 1881 Lahore was chiefly dependent on well water for drinking purposes, but in June of that year the water-works were formally opened for public supply. At first there was a good deal of caste prejudice against using the water, but this has long ago broken down, and the people fully appreciate the pure water, with as genuine a feeling as those who are considered more advanced in modern civilisation. The supply is drawn from six wells sunk in a strip of land left by the river Rávi when it changed its course, a little to the north of and below the fort and the Punjáb Northern State Railway line. The wells are all connected, and the water is pumped by two engines (working alternately) each capable of raising the full estimated daily supply, calculated at 10 gallons per head of popula-

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tion, and forcing it through a twenty-inch main 3,200 feet in length to a height of 150 feet. There are nearly 22 miles of pipes, and for distributing purposes the area supplied has been divided into five separate districts, each having its own main and system of street service piping supplied directly from the reservoir or high service stand pipes. The service pipes of each district also join the main, supplying the adjoining district, so that in case of a stoppage of one main, the service pipes can be supplied from the main of the adjoining district.

The site fixed upon for the reservoir was the highest part of the city, to the south-east of the fort. This was found to be the only site which would allow water to be delivered under an average head of about 40 feet of pressure througout the entire system. There were, however, certain other high points within the city where this pressure would only admit of a street service ; and in order to supply the houses in the highest parts and to secure an efficient fire service stand pipes were erected to the north of and close to the reservoir of such a height that the water thrown over them would reach 90 feet. The reservoir, a masonry building, gave way owing to a settlement in its foundation, which had been laid on the *débris* and foundations, of old buildings—the accumulations of centuries—and as soon after the accident as possible, arrangements were made to maintain the water-supply by making use of the high service stand pipes, the height of which was reduced, for the sake of economy in working, to nearly the same level as the ordinary pressure of the reservoir. The reservoir is now being reconstructed of iron in four separate compartments, in order to guard against failure. To supply persons who cannot have connections laid to their houses, 300 street stand posts have been erected at convenient intervals. One-hundred-and-eighty street fire hydrants have also been provided for use in cases of fire and for sanitary purposes. In laying the mains through the city it was found absolutely necessary to widen the streets ; but to avoid taking up more land than was absolutely necessary, only the side of the street on which the pipes would be laid was re-aligned. The pipe-laying was a work of great difficulty owing to the narrow aud tortuous nature of the streets and lanes and the bad soil. Anárkulli, Donald Town, and Naulakha are also supplied with this water, of which an analysis is given in the following tables :—

Qualitive Analysis.

1	2	3	4	5	6
Physical qualities.	Re-action.	Free carbonic acid.	Chlorides.	Sulphate.	Nitrates.
Clear, transparent, odourless, colourless.	Neutral.	Present small amount.	Present very small amount.	Present small amount.	Trace.
7	8	9	10	11	12
Sulphuretted hydrogen.	Nitrites.	Lime.	Magnesia.	Iron.	Ammonia.
No sign.	No sign.	Present small amount	Trace.	No sign.	Trace.

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Quantitative analysis.

Total hardness.	Permanent hardness.	Total solid grains per gallon	Free ammonia grains per gallon.	Albumenoid ammonia, grains per gallon.	Chlorides as Na Cl, grain per gallon.	Amount of oxygen, grains for easily oxidizable matter per gallon.	Oxidised nitrogen as nitric acid, grains per gallon.
6°	3·1	13·72	.0058	·0022	·82	·002	·86

An analysis of the river, canal and well water of Lahore was made by Dr. Benton Brown, Principal of the Lahore Medical College, the results of whose inquiries are given *in extenso*, as they are not only interesting in themselves, but have an important bearing upon other subjects :—

"The composition of the river water," he writes, "varies somewhat at different times of the year, but when last examined it contained 12·44 grains of solid substances in a gallon, of which 11·89 grains were composed of salts consisting chiefly of chlorides of sodium and potassium, with the sulphates of soda and lime and the carbonates of lime and magnesia ; there were also ·89 of a grain of organic matter. The water, therefore, is of a moderately pure character, and would be useful for irrigation could it be raised to a suitable level. It holds in suspension at all times in the year a large quantity of sediment, which is composed chiefly of silicate of lime and alumina, and carbonate of lime, with a little organic matter and sesqui-oxide of iron.

"The canal is a branch of the main Bári Doáb Canal, which derives its water from the river Rávi, near Mádhopur (about 100 miles from Lahore). The water is similar in character to that of the river itself, but is rather more free from saline admixture. This is probably caused by the fact that the canal water passes over a solid bed, and does not receive much admixture from drainage from the land in its course. It contains in a gallon only 8·23 grains of solid contents, of which 6·82 are composed of salts and 1·41 of organic substances : of the former, 0·36 of a grain are composed of alkaline chlorides, 0·5 of a grain of alkaline sulphates, and 5 96 grains consist of sulphate of lime, together with carbonates of lime and magnesia, and silica. The canal water is, therefore, very pure in comparison with other natural waters, and it contains only 0·86 of a grain of alkaline salt. Notwithstanding this, it has been accused of causing an important deterioration of the soil by impregnating it with that base.

"The average depth of wells about Lahore is from 45 to 50 feet. In the dry weather, they often contain only two or three feet of water, but after the rainy season from 25 to 30 feet. The wells near the river partake of the character of the stream, as they probably derive part of their contents by infiltration from the above source. But those wells which are at a distance from the river differ from it greatly in the character of their water, as they have, for the most part, a decidedly alkaline reaction, owing to the presence of a quantity of carbonate of soda ; at the same time, they contain a larger quantity of salts than either river or canal water does.

"One of the wells examined at the Lahore Central Jail contained in a gallon 33·48 grains of solid constituents, of which 2·91 grains were composed of chloride of sodium, 6·31 grains of sulphate of soda, and 3·41 grains of carbonate of soda, making in all 12·63 grains of salts of soda. Besides this 19·07 grains consisted of carbonate of lime and magnesia and silica, and 1·83 of organic matter. Many wells, however, contain

a much greater proportion both of solid constituents and of alkaline salts of soda; thus one well, which was examined at Meean Meer, contained no less than 83·43 grains of solid substances dissolved in a gallon, and of this 63·21 grains were composed of salts of soda."

Drainage.

It was originally intended to carry out a complete system of drainage for the city of Lahore simultaneously with that of water-supply, but chiefly owing to financial reasons an underground outfall sewer, two miles in length, and discharging into the Rávi, was alone constructed in the first instance. During the financial year 1882-83, however, the drainage work of the city was energetically pushed on under Mr. Bull, the Assistant Secretary of the Municipality; and before the end of the year the guttering and metalling of streets were completed, and the only portions remaining unfinished in the remodelled intercepting sewer were the connecting bridges at the Delhi and the Akbari gates. These were completed in 1883, and the whole sewage of the city now finds its way into the outfall sewer, and is discharged into the Rávi. The system adopted is one of open side gutters to the streets of a circular form, capable of carrying off sewage and relieving the streets as much as possible of ordinary storm waters. The gutters discharge at all points into an intercepting sewer from the Bháti to the Masti gate, which leads into the outfall sewer. The intercepting sewer, before it was remodelled, had an outlet near the Khizri gate, so as to take sewage into the back channel of the Rávi, but this it never did, as the sewage was taken up by cultivators, who spread it upon their lands. In the dry months this had less deleterious effects, but after heavy rain and high floods of the Rávi it became a dangerous nuisance. In order to get rid of this long standing evil, and to relieve the soil near and about the water-works wells from its contaminating influence, it was decided to reverse the levels of the sewer from the Akbari to the Masti gate to suit the continuation from the Akbari to the Bháti gate, and make it discharge towards its original head at the Akbari gate. This has now been done, and arrangements completed for flushing it from the water-works to make it as quick discharging as possible. In order to dispose of storm waters, overflows have been fixed facing the drainage outlets of the city at the Masti, Kashmiri, Khizri, Yakki and Delhi gates, from whence the rain waters run down to the back channel of the Rávi. The gutters are all coated with Portland cement, and very little absorption of sewage is possible, and they become perfectly clean and sweet when flushed from the water-works. The construction of the gutters and the alterations which have been effected in the levels of many of the streets have relieved some parts of the city of the flooding to which they were always liable after heavy rain. The magnitude of the work may be estimated from the following abstract of the improvements effected:—

58,837 feet, or	...	11·14 miles of streets guttered.
34,933 " "	...	6·61 " of streets metalled.
109,031 " "	...	20·65 " of gutters.
2,508 " "	...	0·47 " of cross gutters.

The works have stood the test of very heavy rain—7·5 inches being the heaviest at one time—and the carrying capacity of the gutters proved to be equal to all demands upon them. These works

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have completely revolutionised the former insanitary condition of the city. When the water-supply and sewage drainage schemes were being designed, the widening of some of the principal streets was considered one of the objects to be held in view. There were, however, many difficulties to contend against—amongst the greatest being the prejudice of the inhabitants against any attempt to alter the existing state of things. By far the most serious, however, was the question of taking up land in the streets. The houses were huddled close together, and each house occupied a very small base area, although built many stories high; and in any street improvement requiring widening, the great number of tenements to be taken up and the many inhabitants thus left houseless became a serious consideration. The Government and the Municipality, however, recognized the fact that the introduction of water-supply and of drainage schemes made it imperative to do something towards widening the streets. In making a re-alignment where the principal mains had to be laid, the following streets were widened:—From the reservoir to the Bháti gate; Lohári gate *bázár*; Sháh Alami gate *bázár*; Patoli *bázár*; Híra Mandi. From the reservoir to the Delhi gate; from the reservoir to the Yakki gate; Mochi gate to Rang Mahal; Rang Mahal to Shamsher Singh's *gali*; Mochi gate to Wazír Khán's *chauk*; Lohari Mandi to Híra Mandi; Said Mitha to Kasera *bázár*; Gumti *bázár* to Chakla *bázár*; Chakla *bázár* to Pápar Mandi and Kúcha Shamsher Singwála.

The health of Lahore.

In the time of the early Mughal Emperors, Lahore was celebrated for the salubrity of its climate, and was particularly favoured by the Emperor Jahángír on that account; and at the present day, although it has got a bad name through the ravages of cholera among the European troops quartered in its vicinity, it must be considered above the average of Indian cities in this respect. Malarious fever of the remittent and intermittent type is the most prevalent disorder; consumption, pneumonia, and chest diseases generally are also common in the cold season; dropsies from liver disease, &c., are not unfrequent; but dysentery and diarrhœa are much less prevalent than in most parts of India. Both Lahore and Meean Meer have been visited by severe epidemics of cholera, which generally occurred at the conclusion of unusually heavy rainy seasons. In 1861 over 25 per cent. of the European troops were carried off, but few deaths occurred amongst the officers and the rest of the European population. The public health is watched with great anxiety by the authorities at the close of the rains, but by the middle of October the critical season is past.

The number of blind people at Lahore is wonderful. This arises in great part from *glaucoma* characterised by greenness and immobility of the pupil: the loss of vision from this cause is generally complete and irremediable. A chronic kind of ophthalmia is frequently met with. Calculine diseases, attributable to the nature of the Lahore water, are also common. In his report on the city of Lahore for the year 1881, the Sanitary Commissioner writes:—

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"In their present condition the street drains and sewers are a very serious and dangerous sanitary defect, and a reproach to the capital city of the Province. There is no system of sewerage drainage or conservancy in force in this great city. Everything connected with these most important measures is either altogether neglected or done in a careless and half-hearted way."

Since these lines were written, a complete change has taken place in the sanitary condition of the city. The new water-works and a complete system of drainage have been completed, details respecting which have been given in the preceding pages. Although pure water is available to all, the people unfortunately have great facilities for obtaining water from the numerous wells in the city, of which there are some 1,059, and it is a pity that the suggestion which has been made, that such of these wells as have been proved to contain contaminated water should be closed, has not hitherto been acted upon.

The conservancy arrangements of the city with regard to the collection and removal of the night soil are by no means satisfactory. Much has not been done of late years to remedy this defect, as a contract has been in force which does not expire till the end of March 1884. There is not, it is believed, a single public latrine *within* the city walls. On the roofs of the houses there are numerous private latrines which discharge their liquid and semi-solid contents down the walls of the houses, along what are called *parnálas*, into the street drains. It is needless to point out how disgusting and how dangerous to the health of the inhabitants such a system is.

Arts and manufactures.

But few of the arts and manufactures for which the Punjáb is noted are practised at Lahore, and there is hardly one for which the city has any special repute. Silk-weaving and the crafts allied to it are carried on here, but neither so extensively nor successfully as at Mooltán, Baháwalpur, Amritsar and Delhi. The Siálkot and Gujrát districts supply the greater part of the *koft-gari* work (steel inlaid with fine gold wire), usually offered for sale to visitors. In former times this art, identical with the damascening of Syria, was confined exclusively to the ornamentation of armour and weapons of war. In these days, Othello's occupation being gone, the workmen have had their attention turned to salvers, caskets, bracelets, and other similar articles. The work being done entirely by hand, is costly, and the ineradicable native habit of demanding more than a reasonable price on the chance of the purchaser's ignorance renders the process of buying very tedious and provoking. At Ludhiána the shawl wools of Rámpur and at Amritsár those of Kirmán are worked up into a variety of goods, some of which closely resemble in all essential points the finest embroidered fabrics of Kashmír, and specimens of all these are to be found in the Lahore market. The best turned and lacquered work sold here comes from Pákpattan and the Deraját. The best ivory-carving and turning of the province comes from Delhi, Amritsar and Patiála. Delhi, too, is the great depôt of the crafts of gold lace-weaving, spangle-making, gilt embroidery, and the trades connected with silver-gilt, wire-drawing and gilt thread. But the Lahore *kandla kash*, or gilt wire-drawers, enjoy a reputation for a special purity

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Arts and manufactures.

in the gold and silver employed. This city and Amritsar have a speciality for the production of *atar* of roses. About a thousand maunds of roses are annually used in this manufacture, the common country rose, *Rosa centifolia*, being found to yield a stronger essential oil than any exotic or hybrid varieties. The process is barbarously simple, and it is estimated that one part in ten of the *atar* produced is wasted. The product sells for its weight in silver.

The state of the arts and crafts dependent on architecture had sunk to a low standard, but there are signs that with an increasing demand for sound work an improvement is gradually taking place. The Railway Workshops have directly and indirectly influenced the course of mechanical improvements. Naturally, the Punjábi is somewhat clumsy and unhandy when compared with other races. Wood is scarce, and stone is almost unknown. The various neat contrivances, the carving and other ornamental notions that strike a traveller in the villages of the Deccan and other parts of India, are here unknown, where life is reduced to its simplest elements.

The City.

The city, as already noticed, is in shape an irregular trapezium with it longest side looking northward, and contains an area of 640 acres. The soil is alluvial, but the *débris* of ages has raised the site of the city to a considerable height above the river. The city is built on several mounds rising to a height of fifty feet and under, with innumerable depressions. Its extreme length is one mile and a quarter; its extreme breadth, including the citadel, a little more than three quarters of a mile. The south, west and east sides are surrounded by a brick wall, which was formerly thirty feet high, but which has been reduced to about fifteen feet for sanitary purposes. The north side, looking over the Rávi towards Sháhdara, is occupied by the Palace, the Jáma Masjid, Ranjít Singh's Tomb, and adjoining buildings. Outside the wall was formerly a deep moat, but since the extension of the Bári Doáb Canal to Lahore, this moat, which had outlived its military purpose and was merely an offensive ditch, has been filled in, and, with the aid of a branch cutting from the canal, the space reclaimed has been laid out as a garden by the municipality. The walls were originally built in the reign of Akbar between A.D. 1584 and 1598, but they had fallen into decay and were built almost anew by Ranjít Singh at the beginning of the present century. There are twelve (or, including the small Mori gate, thirteen) gateways. On the west side are—

1. The Bháti gate, so called from an ancient Rájpút tribe, once masters of the principality of Lahore.

2. The Taksáli gate, so called from the *takshál*, or mint, which in Muhammadan times was in its vicinity. The traveller Tieffenthaler thought he discovered in the name an allusion to the ancient city of Taxila, which was situated in the direction towards which the gateway looks; but if the site of Taxila be, as archæologists conjecture, the mounds known as *Shah-ki-deri* or mounds of the king, near Ráwalpindi, the conjecture is somewhat vague. A few steps inside this gate are some fair specimens of inlaid *káshi* work in the walls of a ruined mosque.

On the north side are—

3. The *Roshenái* gate, or Gate of Splendour.

4. The *Kashmírí* gate.

5. The *Masti* gate, said to be a corruption of "*Masjidi*," a mosque known as the Masjid of Maryam Makáni being in its immediate vicinity.

6. The *Khizri* gate. This gate formerly overlooked the river, and derives its name from *Khizr Elia*, the patron saint, according to Muhammadan tradition, of running streams, and the discoverer of the water of life, a fable based on the histories of John the Baptist and Elias.

On the east side are—

7. The *Yakki* gate, named after a local saint known as Akke Sháh, whose tomb is near.

8. The *Delhi* gate which opens on the high-road from Lahore to Delhi.

9. The *Akbari* gate.

On the south side are—

10. The *Mochi* gate, corrupted fram *moti*, a pearl.

11. The *Sháh Alami* gate, named after Sháh Alam Bahádur Sháh, the successor of Aurangzeb, who died at Lahore A.D. 1712, when on an expedition against the Sikhs, under their leader Banda.

12. The *Lohári*, or more commonly the *Lohári* gate, possibly so called from its looking towards the old Hindú city of Loháwar.

13. The *Mori* gate.

The best route to adopt in order to see the most picturesque portions of the city is to enter it by the Delhi gate. On the left of this gate, which has been restored in a *quasi*-classical and incongruous style, were till recently some old *hammáms* or hot-air baths, parts of which have been removed by the municipality to clear the way for the new honorary magistrate's *katchery*, which is in the wing of the gate itself. These *hammáms* were of exceedingly massive construction. They were formerly very numerous in Lahore and the suburbs, and the whole operation of the bath is described by the traveller Thevenot. Proceeding down a narrow street an inner gateway is reached opening into a kind of square or piazza,—locally *chauk*,—wherein stands to the left Wazír Khán's Mosque.

Wazír Khán's Mosque and neighbouring buildings.

The Mosque of Wazír Khán was built on the site of the tomb of an old Ghaznivide saint in A.D. 1634 by Hakím Alí-ud-dín, a Pathán of Chiniot, who rose to the position of *wazír* in the reign of Sháhjehán. It is remarkable for the profusion and excellence of the inlaid pottery decorations in the panelling of the walls. Local legend says that artists were sent for expressly from China to execute the work; but there is no historical authority for this, nor is there any trace of Chinese style in either the design or the execution. Its origin is manifestly Persian, and the descendants of the craftsmen employed to this day pride themselves on their Persian origin. It will be observed that in these arabesques each leaf and each detached portion of the white ground is a separate piece of pot or tile, and that the work is strictly inlay and not painted decoration. The panels of pottery are set in hard mortar,

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Wazír Khán's Mosque and neighbouring buildings.

In the mosque itself are some very good specimens of Perso-Indian arabesque painting on the smooth *chunam* walls. This work, which is very freely painted and good in style, is true fresco painting, the *buono fresco* of the Italians, and, like the inlaid ceramic work, is now no longer practised, modern native decoration being usually *fresco secco* or mere distemper painting. The reason of this is that there has been no demand for this kind of work for many years. Though the builder was a native of the Punjáb, the style is more Perso-Mughal and less Indian than that of any other building in the city. Two chronograms inscribed on the walls give the date of the foundation of the mosque. One—*Sijda-gáh-i-Ahl-Fazl.* "The Worshipping Place of the Sons of Grace." Another—*Báni Masjid Wazír Khán.*—"The founder of the mosque is Wazír Khán." From the *minárs* of this mosque the best view of the city proper is obtained.

Proceeding to the left of the building along a street which is remarkable from the overhanging balconies carved with a profusion of geometrical tracery and ornament, the visitor will observe the gilt melon-like domes of the *sunahri Masjid*, or Golden Mosque, which was built in A.D. 1753 by Bikhári Khán, a favourite in the court of the widow of Mir Mannu, a lady who governed Lahore for some time after the death of her husband, the gallant opponent of Ahmad Sháh. It is said that having incurred the displeasure of his mistress, he was beaten to death with shoes by her women. The domes are pretty, and the situation, at the junction of two roads, is picturesque; but there is nothing of architectural interest in the mosque itself.

Behind the mosque is a *báoli* or large well, with steps descending to the water's edge. The well is said to have been dug by Arjun, the fifth Sikh Guru; the superstructure was built by Ranjít Singh. Passing along the narrow winding street the open space known as Híra Mandi is reached. Here, the ground being cleared for a space round the massive walls of the fort, is a fine view of the fortress and Jama Masjid. Turning to the right the visitor passes under a gateway between the two, and finds himself in pleasant garden, the *Hazúri Bágh.* In the buildings adjoining the gateway the Normal school is now located; on the right is a high crenellated wall, and in the centre a massive gateway of somewhat ruinous appearance, the Akbari Darwáza, which was made by Akbar, and was the ancient entrance to the citadel. The visitor cannot fail to note the elegant design of the towers of this building.

To the left is the quadrangle of the Jama Masjid, raised on a lofty platform set on arches with an imposing archway of red sandstone and marble. The flight of steps is paved with a beautifully variegated stone from Kábul, known as *abrí.* This stone is also found in the Kowagár hills in the Ráwalpindi district, and was a favourite material with Muhammadan builders for inlaid floors. In the centre of the garden is an elegant marble pavilion of two stories, and, looking further on, the hybrid ornamentation of the Mausoleum of Ranjít Singh is visible. The place is fraught with historical associations. In the days when the Jama Masjid was daily resorted to by crowds of

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Wazír Khán's Mosque and neighbouring buildings.

worshippers, and the power of the Mughal Emperors was in its golden prime, this garden—now in spite of the care bestowed on it, wearing a deserted air—was a *sarái* thronged with vast retinues of armed men and all the noisy pomp and glitter of Eastern sovereignty.

Ranjít Singh, who was not generally moved by æsthetic considerations, for once in his life showed some taste in converting it into an ornamental pleasure-ground ; and, although it is hard to forgive the ruthless vandalism he displayed in tearing away the material for the marble edifice in the centre from the tombs of Asaf Khán and the Emperor Jahángír at Sháhdara, it must be confessed that the pavilion is architecturally a success. Here the Sikh ruler used to sit and transact business of State, or, in official parlance, held *katchery*, The Jáma Masjid was then a magazine, and the place of prayer of the faithful was covered with his munitions of war. Here, too, a few years later, stood Sher Singh, watching the effect of the cannonade of the fort gateway during the four days' siege that ended in his accession to the throne. The marks of the shot fired on this occasion are still visible on the east walls of the pavilion, and it is little wonder that, when the gate fell, and a band of his *Akális* ("devotees of the immortal," a fanatical Sikh sect, the special followers of Govind, the warrior *guru*) charged furiously up the entrance, and were met by a withering fire of grape from a piece planted within the gate, that Sher Singh thought it prudent to retire to the mosque vestibule.

The Jama Masjid.

The Jáma Masjid is the latest specimen of the architecture of the Mughal dynasty worthy of the name, the Mausoleum of Humáyún at Delhi being the earliest. It is the most striking building in Lahore, and its white domes and lofty *minárs* may be seen for miles round. Late as it undoubtedly is, it is far removed from the degenerate forms exhibited in Lucknow and other places as Muhammadan art. The inscription in front of the gateway shows that it was built in the year 1084 of the Hijri, or A.D. 1674, for the Emperor Aurangzeb, by Fidáe Khán Khokah, whom Bernier mentions as the Great Mughal's master of ordnance. The gateway, already noticed, opens on a large quadrangle paved with brick and overshadowed by two rows of *pípal* trees, a feature of very rare occurrence in this position, the quadrangle of a mosque being usually without vegetation of any kind. The general effect of the building is somewhat bold, but the ornamental white marble inlaid in the red sandstone central arch and arcade is so coarse and recent in design as to dwarf its really fine proportions.

As a work of art, it is not to be compared with the Imperial Mosque at Dehli, though at first sight it has some resemblance to it. The absence of side entrances and the position of the minarets at the four corners of the quadrangle give the building a very stiff appearance, and we miss the graceful subordination of part to part, which is so pleasing in the Delhi mosque. There is, moreover, a poverty of detail ; the *rawaq*, or colonnades at the side, are plain in the extreme, and the *minárs*, divested of their cupolas, which were so shattered in the earthquake of A.D. 1840 that they had to be removed, have some resemblance at a distance to certain unpoetic structures common in manufacturing towns in England. At the

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same time the effect of the arcade of red sandstone adorned with marble tracing, with the tall semi-domed arch in the centre, seen through the elegant gateway resting on a broad flight of steps, which meets the eye of the spectator from the Hazúri Bágh, is very fine ; and in defence of the architect it may be remarked that many of the defects may be ascribed rather to the "orthodoxy" than to the bad taste of the designer. The arrangement of the mosque is in fact a recurrence to that of the exemplar mosque of Al Walid at Mecca, from which that of the Delhi mosque is a tasteful departure. It has already been mentioned that the building was turned into a magazine by the Sikhs, and only restored to the Muhammadans, who, however, to a certain extent, shun it as an "Akeldama." An archway known as the Roshnái Gateway leads from the north side of the garden, and it was near here that Nau Nihál Singh, the grandson of Ranjít Singh, and son of the imbecile Kharak Singh, met his death by the fall of a portion of an archway (since destroyed) while on his way form his father's funeral pyre to the Saman Burj, where he was to be invested with the dignity of Mahárája.

Ranjít Singh's Mausoleum, and the shrine of Guru Arjun.

Ranjít Singh's Mausoleum, adjacent to the Hazúri Bágh, is a curious mixture of Hindu and Muhammadan notions, being a compromise between a Hindú *samádh* and a Muhammadan tomb, but there is none of the dignity of the latter style in its comparatively petty details. The door jambs of the shrine itself were originally a very finished example of inlaid work of the same delicate character as that in the palace above. The ceilings are elaborately decorated with tracery in stucco inlaid with small convex mirrors. The marble arches of the interior were in a dangerous state, when Sir Donald McLeod, then Lieutenant-Governor of the Punjáb, had them strengthened with brick and *chunam* and clamped with iron. The visitor will generally find priests reading the *Granth*, or Sikh Scriptures, a huge volume over which a *chauri* is reverentially waved, or chanting to the accompaniment of the *sitár*. In the centre is a raised stone platform on which is a marble lotus flower, surrounded by eleven smaller ones. The central flower covers the ashes of the Mahárája, the others those of four wives and seven slave girls who perished on his funeral pyre. In small niches in the side walls are to be seen images of the ordinary Hindu gods, to abolish which was one of the original objects of the Sikh faith. On the further side of the Mausoleum are two other domed buildings containing similar but less costly memorials of Kharak Singh, and of Nau Nihál Singh. Below the Mausoleum of Ranjít Singh by the side of the road leading from the Roshnái Gate to the external plain, is the *Shrine of Arjun Mal*, the fifth Sikh *Guru*, and the compiler of the *Adi Granth* which now forms the principal portion of the Sikh Scriptures. Here, according to Sikh tradition, the sage miraculously disappeared beneath the waters of the Rávi, which in the time of Jahángír flowed under the fort walls. A more prosaic legend says that the holy man committed suicide to escape the enmity of Chandu Sháh, the Prime Minister of the Emperor. There is nothing architecturally interesting in the building itself. Close by Arjun's shrine is the fort entrance. To the right on entering lies a temple to Síta, now in ruins, which is said to have stood on the edge of the Rávi before the

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Ranjít Singh's Mausoleum, and the shrine of Guru Arjun.

fort was built, and to mark the spot where Síta, wife of Ráma, while in exile, brought forth Láhu and Kusu in the house of Válmík, the author of the Rámáyana. Passing through the outer gate, guarded by sentries of an English regiment, there is, turning to the left, a space of about 50 yards between the outer walls and the Palace front, from which the exceedingly curious and interesting decorations in coloured *káshi* work on enamelled pottery which decorate the facade can be examined.

The Fort and Palace of Lahore.

The frontage of the Fort and Palace extend on this side from east to west for about 500 feet. It was the work of four emperors. To the extreme east are the foundations of the Akbari Mahal, or Palace of Akbar; next comes a portion ascribed to Jahángír, flanked by two tower-like abutments; and, lastly, a curtain wall between two hexagonal towers of unequal size is said to have been built by Sháhjehán, with additions by Aurangzeb and the Sikhs. The greater part of the frontage is covered with designs in inlaid enamelled tiles, including, in defiance of Muhammadan orthodoxy, the figures of men, horses, and elephants engaged chiefly in sporting, and symbolical representations of zodiacal signs and of the angels who, according to old Persian mythology, preside over each day and each month of the year. In spandrels over arcaded compartments in front of Jahángír's Palace are four representations of the rising sun. Other spandrels show winged cherubs, exactly resembling those of Christian art, and possibly borrowed from decorations or pictures in the Jesuit Church established at Lahore by Portuguese missionaries, which existed at the time of the execution of these designs. This is the more probable from the fact related by Bernier, that an image of the Blessed Virgin was placed by Jahángír in a prominent position as a compliment to the missionaries.

The general scheme of the wall decoration is simple, and resembles that of many Italian fronts, consisting of a series of arcaded panelling of flat projection, broken by horizontal bands of mixed enamelled and carved fret-work of geometrical design, the spandrels and some of the panels filled in with procelain work, but most of the latter left in bare plaster, while some have been painted with fruits, flowers, &c., in fresco. Besides the symbols noticed, which may be a faint echo of the ancient mithraic worship of the East, is a great variety of subjects, comprising birds, processions of loaded camels, demons with duly cloven hoofs, conjurors, dancing girls, dragons, horsemen, and some beautiful pieces of geometrical ornament. Rising about half way up the Palace front there is in this enclosure a ruined building on arches immediately beneath a marble pavilion with perforated lattice work. This was the *Arz begi*, where the *omrá* or nobles of the court assembled in the morning to receive the Emperor's commands.

Returning to the Fort entrance and then to the left the visitor passes under a second gateway of marble, called the *Háthi-paun*, or Elephant's Foot Gate, because the elephants taking the court ladies out for an airing went through it, and turning round to the left, passed up a staircase of broad steps, now destroyed, to the harem. Over the gateway is a Persian inscription dated 1041 Hij, of which the following is a translated extract:—"The King (Sháhjehán)

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ordered a tower to be erected which in height should be beyond measurement and conception, like unto the highest Heaven. In beauty, loftiness, and excellence such a tower never has been and never will be seen under the sky." The road to the right by which the Fort is now reached is English work. On reaching the top the aspect of the Fort resembles an ordinary barrack square. The barrack in the centre, however, was formerly the *Takht*, or Throne-room of Sháhjehán. In this *Díwan-i-A'm*, or Hall of Audience, the Emperor daily sat in State; and as he took his seat the musicians stationed in the *naqár khánah* opposite struck up a martial strain, while a glittering pageant of men, horses and elephants, graphically described by Bernier, passed in review before him; but meanwhile there issued from an empty tomb immediately in front, which has now disappeared, the voice of a *mulla* reminding the Sháh-an-Sháh from time to time that he too must die like other men. The daily procession, according to Bernier, lasted from upwards of an hour, but, notwithstanding the time wasted on these displays, a large amount of business was got through, and the Emperor, with all his love of show and splendour, never remitted his vigilance over the internal government. Of Aurangzeb, indeed, it is said that "the appointment of the lowest revenue officer of a district or the selection of a clerk in an office was not beneath his attention, while he planned each campaign, issued instructions during its progress, fixed on points of attack, and regulated the movements of every detachment or convoy." The work of Akbar, at the extreme east of the Fort, has disappeared; the quadrangle of Jehángír, however, can be traced. It is remarkable for the purely Hindu character of the details, especially of the red stone consoles supporting the entablature, which are of elephants and other conventional animals, precisely similar to those to be found in Hindu temples.

The *Kkwábgah* of Sháhjehán is an elegant little pavilion of marble arches and open lattice work immediately over the *Arz begi* already noticed. In this pavilion, protected by curtains hanging from rings in the walls, the Emperor slept, and on rising showed himself at the marble windows to the nobles gathered below. Like the rest of the buildings in the Fort this has been made to serve a British purpose, and at one time did duty as a garrison church, the font used for baptisms remaining in evidence. The upper frieze is an inlay of cornelian, &c., and gracefully designed.

Returning westward through the barracks, and passing th *Takht*, the visitor sees an archway in which is posted a guard c soldiers of a native regiment. This is the entrance to the Govern ment Treasury, once known as the Moti Masjid, a small mosqu with marble domes, half hidden by surrounding walls, which wa formerly the private chapel of the ladies of the Imperial haren Between this and the *Takht* is a building, now transformed into hospital or sleeping quarters, without any distinctively orient character. This was a *hammám*, or suite of bathing-rooms, and was also used as a cabinet council chamber.

The stern necessities of English military life have had n reverence for the relics of departed greatness, and there is only one

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part of the Fort and Palace which is not put to some practical modern use. This is the Saman Burj. *Saman* is an abbreviation of *musamman*, octagonal. It is by no means certain that the building which, turning to the left, after passing the Moti Masjid, the visitor has now entered is that to which the name was originally applied. Report says that there was another lofty tower, detached from the main building which was so called; and unless the language of the inscription on the Háthi-páun gateway is inordinately hyperbolical, it seems to point to some such conclusion. But although the Saman Burj does not merit the extravagant eulogy of the inscription, an examination of its parts will be found interesting. There is the small, though costly, marble pavilion, inlaid with flowers, wrought in precious stones, and known by the significant name of Naulakha, or the building which cost nine *lakhs*. This delicate and beautiful work belongs to the time of Aurangzeb, and it is distinguished from other architectural forms near it by the curvilinear roof. The inlay, much of which has unfortunately been destroyed, is remarkable for excessive minuteness and finish of execution. In this, as in the later work of most styles of art, mechanical virtuosity (to employ an expressive Germanism) was beginning to usurp the place of originality and purity of design. Still, as a specimen of later Mughal work, this little pavilion is full of interest, and it is a pity that it has not been more intelligently repaired.

The *Shísh Mahal*, or Palace of Mirrors, is a much more striking object, and the iridescent sheen of its myriad fragments of looking-glass of different colours set in arabesque patterns of white cement, at once attracts the visitor's attention. This is the work of both Sháhjehán and Aurangzeb, and the more gaudy and vulgar portions are due to the Sikhs. It is historically interesting as the scene of the formal transfer of the sovereignty of the Punjáb to the British Government. There too Ranjít Singh held receptions, and from the lofty vantage point of the upper tower could survey at ease the movements of his troops on the plain below, the stores in his arsenal in the court of the Jáma Masjid, and the varied bustle and life of the Fort and city. The effect of the *shísh* or mirror work, though brilliant, narrowly escapes the charge of vulgarity, especially when contrasted with the marble inlay of the Naulakha and of the spandrels of the marble arches on the inner side of the Shísh Mahal itself. Much of the painting has been recently restored, and, compared with other contemporary work, especially that in the house of Kharak Singh, now unfortunately demolished, it must be confessed, somewhat coarsely. In the small rooms leading to the upper tower are fair specimens of the wooden ceilings made in geometrical patterns, gaily painted and gilt, which produce a remarkable effect of intricacy and richness. The principle on which these elaborately panelled ceilings are constructed is identical with that of many examples at Cairo and in other places all over the East. Small pieces of wood of suitable geometrical forms, frequently hexagonal, are cut out and painted separately. They are afterwards joined together on the ceiling, and the process is by no means so slow and costly as the finished result would lead one to imagine. From these chambers the visitor should proceed to the

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roof of the building and ascend to the summit of the small chamber erected thereon, as from this point the finest view of Lahore and the surrounding country is obtained, including the minarets of Sháhdara, the river Rávi, the broad plain in front of the citadel, the Mausoleum of Ranjít Singh, the Jáma Masjid, the city, and, in clear weather, a distant glimpse of the Himalayas. Up to quite recently, some relics of Mahomed, which are said to have been brought into India by Tamerlane, were kept in the Fort. They have now been made over to the Anjuman-i-Islamia at Lahore for custody on behalf of the Muhammadan community and deposited in the Bádsháhi Masjid or Imperial mosque.

The Armoury.

Opposite the Shísh Mahal, in an arcade closed in with glazed windows and doors, is the armoury, which contains a heterogeneous assortment of the weapons and uniforms worn by the Sikh army. Mediæval and modern times are here curiously blended; the round brass bassinet with neck-guard of chain mail, the mace and battle-axe similar to those depicted in the Bayeux tapestry being side by side with modern muskets and rifles and the cuirasses emblazoned with the Gallic cock which the "French guard" of Ranjít Singh wore in emulation of the French cuirassiers. The silver-plated helmets and breast-plates of the Italian and French officers employed by the Sikh ruler are here shown. Here are also specimens of revolving rifles made many years before the perfection of the principle in Europe. Here too is the battle-axe of Guru Gobind Singh, the first warrior guru. Besides these, there is a number of matchlocks, the barrels of some of which are fine examples of intricate and ornamental twisting, and many varieties of sword and dagger. The most important of these are the *talwár*, the ordinary curved sword of the East; and the *kírch*, a long, straight sword. Many of those exhibited here with iron and brass hilts were worn by the Sikh artillerymen. A curious weapon is also displayed, consisting of a huge blade with a basket hilt of steel and a steel arm-guard, which could only have been used for thrusting. Accurate models of this mediæval implement are still made in tin with blades of lath, and are used in the mummeries of the Moharram and otiher Muhammadan festivals. The long and deadly Afghán knife is here ; the smaller *pesh-kabz*, a straight dagger sharp on one side, similar to a hunting-knife, and of Persian origin; the *bichhuá*, a venomous looking two-edged and serpentine curved blade, which in some varieties is forked like a flame; and the Hindu *katár*, a straight triangular and heavy-bladed *langue de bœuf* dagger, which branches at the hilt into a fork, in which is set a cross-bar at right angles with the blade, by which it is wielded. The bows are nearly all made in three pieces, like the classic bow of antique sculptures. The *chakra*, or war quoit, has not been used in recent times, but the Akális or Nihangs still wear these weapons on their fantastic head-dresses. There is a great variety of carbines and bell-mouthed weapons, between a pistol and a blunderbus, known by the expressive name of *sher-bacha*. Among the guns are examples of the *zambúrahs*, small bore iron cannons mounted on the wooden saddles of camels, and heavy matchlocks, supported on two legs in front like the arquebus of mediæval Europe. Larger than these are the *jazail*—huge mus-

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ket barrels, roughly mounted, and used like the Chinese jingal, which they much resemble, in protecting forts. The curious light guns mounted on apparently inefficient wheels or castors were invented by Guláb Singh for hill warfare, and were drawn by a man or a goat.

The Museum.

The Central Museum.—The Central Museum is near the Anárkulli gardens, and adjoins the premises of the General Post Office. The building was hastily constructed for the Punjáb Exhibition of 1864, and was not intended to be permanent; but want of funds has prevented hitherto the erection of a more suitable structure. On a raised platform immediately in front of the entrance will be observed an ancient piece of ordnance. This is the famous gun, *Zamzamah*, known by the Sikhs as the *Bhangián-wáli Tôp*. The gun is one of the largest specimens of native casting in India, and was made in A.D. 1761 by Sháh Wali Khán, Wazír of Ahmad Sháh Duráni, by whom it was used at the battle of Pánipat. After the departure of Ahmad Sháh the gun was left in the possession of the Sikh Sardárs of the Bhangi *misl* (whence its name, *Bhangián-wáli Tôp*), and came to be regarded by them as a talisman of supremacy. Ranjít Singh eventually possessed himself of it, and it was employed by him at the siege of Mooltán in A.D. 1818. From that date until removed in 1860 it was placed at the Delhi gate of the city of Lahore: it is still regarded by many as an incarnation of Mahádeo. The inscription on the gun opens as follows:—

By order of the Emperor (Ahmad Sháh) Dur-i-Durán Sháh Wali Khán, the Wazír, made this gun named *Zamzamah*, the taker of strongholds.
The work of Sháh Nazr.

Then follow a number of verses, the translation of which will be found at pages 60-61 of Dr. Thornton's Guide Book. The last lines give the date of the gun as 1174 A.H. or 1761 A.D. The Museum is fully described in the Provincial volume of the Gazetteer series. The collection consists in great part of selections from the Punjáb Exhibitions of 1864 and 1882. The number of visitors to the Museum, chiefly natives, has been as follows:—

1877-78	161,216
1878-79	164,922
1879-80	167,469
1880-81	264,665
1881-82	184,573

The *Chauburji*.

At the end of the old Mall, on the right hand side of the Mooltan road, is a fine gateway commonly called the *Chauburji*, once the entrance into the garden of Zebinda Begam, a learned daughter of Sháhjehán, and an authoress, who, in her shady retreat on the banks of the Rávi, composed a volume of mystical poems which are still read and admired in the Punjáb and Hindústán.* Urgent repairs have recently been made to its broken masonry, and it has been railed in.

The Railway Station.

The Railway station is the junction (worked by the Sindh, Punjáb and Delhi Railway Company) of the Punjáb Northern State Railway, having its terminus at Pesháwar, of the Mooltan and Indus Valley Sections with their terminus at Karáchi, and of the Delhi

* This work is entitled the *Díwán-i-Makhfi*.

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he Railway Station.

Section of the Sindh, Punjáb and Delhi line, having connection with most of the railways and all the principal places in India. It is therefore a busy centre, and the building itself is a castellated structure, which is one of the finest pieces of modern brick-work in the Empire, designed by Mr. W. Bumton, C.E., and costing nearly five *lakhs* of rupees; though it might be better adapted for the purposes of railway traffic, as the premises already too confined cannot be extended without pulling down half of the present edifice. It has been so constructed as to serve as a defensive work in case of need. During the Afghán War as many as 75 trains passed in and out of the Lahore station in the 24 hours.

Railway Workshops and Quarters.

Lahore being the centre of the Punjáb Railway system, extensive workshops are here located, which, together with the station, cover an area of about 126 acres. The Railway workshops afford constant employment to considerably over 2,000 men, of whom a large number are Europeans, Eurasians and Pársís. They are capable of maintaining 150 locomotives and 4,000 vehicles in repair. The buildings cost over fifteen *lakhs* of rupees, and the machinery another ten *lakhs*. The latter is constantly being added to by the latest and most improved types from England. Among these may be mentioned a shearing machine for cutting of old steel and iron tires, which is able to divide a bar of cold metal, five inches square, in a moment, and hydraulic rivetters which at one stroke perform perfectly the work which it takes three men to do in five minutes. The factory is one of the most complete in India, and there is nothing in the whole range of railway requirements which it is unable to supply. One portion of the machinery shop is lighted by a 6-Brush Electric Light Machine, by means of which work is carried on as easily at night as in the day time. A well appointed printing office, with steam presses, forms part of the establishment, and the Company possesses an oil mill which turns out from two to three tons of perfectly pure clarified castor oil every working day at a much less cost than the impure product can be obtained from the *bázár*. During the last three or four years a very handsome suite of three railway carriages has been built in the Company's workshops for His Honour the Lieutenant-Governor of the Punjáb; also one carriage for His Honour the Lieutenant-Governor of the North-Western Provinces; and a very large quantity of rolling stock has been made for the State and Provincial Railways.

The aptitude of the natives for the mechanical arts is well known, and during the twenty years the Railway workshops have been in operation, they have exercised a most beneficial influence on the craftsmanship of the province. The Punjábi does not take to metal work, fitting, &c., so readily as the Mahrattí, Gujerati, or the Goanese. He is most at home in carpentry, and there is no difficulty in persuading him to use the appliances of the English work bench. It may be worth while to note here that the wheel-barrow, which is unknown except as a curiosity in Bengal and Bombay, is regularly used on the Punjáb roads and railways. On the whole this busy factory presents one of the most interesting and suggestive spectacles that the Punjáb has to show. The tourist or stranger who has only seen the natives in passing through the *bázárs* may here see them under a new aspect, busily employed in the care of huge machines which require constant

vigilance and intelligent adjustment, working with an accuracy formerly undreamed of, and handling heavy weights with something approaching the muscular vigour of the Englishman.

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Railway Workshops and Quarters.

The Railway Company has not been unmindful of the comfort and social enjoyment of its large staff of highest employés. The Railway community of Foremen, Drivers, Guards, Firemen, and Mechanics are comfortably housed in quarters built by the Company in the vicinity of the station, north and south of the line. They have their own Institute, Library, Swimming Bath, Theatre and Co-operative Stores. The last-named is a particularly useful institution, which not only supplies groceries and oilman's stores, but also good English clothing, as well as meat and *bázár* commodities, and makes its own bread and soda-water. Water from the Municipal water-works is laid on to all the Company's quarters, and canal-water is also supplied for purposes of irrigation. There is a church provided and fitted at the Company's expense, and a house given rent-free to a Chaplain connected with the Church Missionary Society. This Church, like St. James' in Anárkulli, is a *cidevant* Musalmán tomb, and provides accommodation for eighty persons. The station plot encloses a mosque known as the mosque of *Dhái Angna*—the nurse of the Emperor Sháhjehán—by whom it was erected in A.D. 1621. After being used as a dwelling house, it is now the office of the Traffic Manager, Sindh, Punjáb and Delhi Railway. In the interior are fine arches decorated with excellent and perfectly preserved specimens of the *káshi* work elsewhere referred to.

The General Post Office.

The General Post Office was built in 1849, and has since been added to and improved. It is in Anárkulli near the Central Museum. There are three branch post offices, one at the Railway station and two in the city in the Lahori Mandi and Moti *bázár*. There are also pillar letter-boxes cleared three times a day for the various outgoing mails. The hours of attendance for personal applications and references are from 7 to 8 A.M. and from noon to 5. P.M. No business is transacted on Sundays or on New Year's Day, Good Friday, the Queen's Birth-day and Christmas day.

The Government Telegraph Office.

The Government Telegraph Office is in Anárkulli, at the junction of the roads opposite the Accountant-General's Office (Sháh Chirágh). It is a fine building, very centrally situated, and was erected in 1882. There is also a Telegraph Office at tha Railway station. (Further particulars will be found in Chapter IV, Section B.

The Lawrence Gardens.

The Lawrence Gardens—the Kensington Gardens of Lahore—cover 112 acres on the right hand side of the Mall between Anárkulli and the Lawrence and Montgomery Halls. In 1860 the land now occupied by them was a desolate wilderness. In that year a portion of the ground was laid out as a garden, and in 1868 the portion on the further side of the mounds was added, having been purchased from the proceeds of the sale of an old Government garden near the fort known as the *Badámi Bágh.* Part of the garden is in the occupation of the Agri-Horticultural Society of the Punjáb and laid out as a botanical garden under the superintendence of a gardener from Kew; part is occupied by a menagerie; the rest is held by the Municipality, and used as a public pleasure ground.

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The Lawrence Gardens.

The garden is watered by a cutting from the Lahore branch of the Bári Doáb Canal, and contains nearly 80,000 trees and shrubs of 600 different species,—including, in addition to the trees usually met with in the plains of India, the *chíl* (*Pinus longifolia*), the Australian gum tree (*Eucalyptus globulus*), and the carob tree of Syria and the South of Europe. The cost of the gardens is defrayed partly by the Municipality, partly by subscription, and partly by grants-in-aid from the provincial revenues.

The Lawrence and Montgomery Halls.

These are in the Lawrence Gardens, the former fronting the Mall, and the latter facing the central avenue of the garden. They are joined by a covered corridor. The Lawrence Hall was built as a memorial of Sir John Lawrence, chiefly by the contributions of the European community, in 1861-62, from designs by Mr. G. Stone, C.E., and the Montgomery Hall, in 1866, by contributions by Native Chiefs, whose names are inscribed on a marble tablet in the building, in honor of Sir Robert Montgomery, from designs by the late Mr. Gordon, C.E. The style is frigidly classical, but the general effect is not without dignity. Here are the Lahore and Meean Meer Institute and Tennis Club and Station Library. A commodious reading-room has recently been added leading into the corridor between the two halls. The Montgomery Hall was re-roofed and thoroughly repaired just before the visit of His Royal Highness the Prince of Wales to the Punjáb in 1876, and a splendid teak floor for rinking and dancing was then laid down. The Lawrence Hall is frequently used as an assembly room for public meetings and theatrical entertainments. Both buildings are under the care of the Municipality, which holds them in trust for the Government.

Government House.

Government House faces the Lawrence Gardens on the left side of the Mall, on the road to Meean Meer. It was originally the tomb of Muhammad Kásim Khán (a cousin by the mother's side of the Emperor Akbar), who died in the reign of Sháhjehán. Muhammad Kásim Khán was a great patron of wrestlers, and even up to the Sikh times the tomb was known as the *kushti-wala gumbaz*, or wrestler's dome. It was subsequently occupied as a residence by Khushál Singh, uncle of Tej Singh, the Sikh General, from whom it was obtained by Sir Henry Lawrence for public offices in exchange for a confiscated house belonging to Diwán Hákim Rái. The incised and moulded decoration of the alcoves in the central hall has been coloured with good effect, and the walls have been decorated with fresco designs after those of the Mosque of Wazír Khán under the superintendence of Colonel Hyde, R.E. The grounds have some fine trees, and there is a good swimming bath.

álámár Gardens.

The Shálámár Gardens are distant from Lahore about four miles, on the Amritsar road. Rather more then half-way on the left is the entrance to the *Guláhi Bágh* or Garden of Rose-water. The garden itself has disappeared, and the gateway, a fine specimen of *káshi*-work, is utilized as a police post. It was built and laid out in A.D. 1655 by a Persian gentleman named Sultán Beg, who, thanks to his influence with the son-in-law of the Emperor Sháhjehán, obtained the appointment of Mír-i-Bahr, or Admiral of the Fleet. He is said to have been a sporting character, and to have died at Shekhúpura from

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the bursting of an English fowlingpiece presented to him by Sháhjehán. A verse on the gate says:—

So beauteous is the garden that the poppy marks itself with a spot (of envy).
The flower of the sun adorns it as its lamp.

The allusion in the first line is to the black centre of the poppy flower. Another verse is to the effect that reason being asked replied that the words *Gulábi Bágh* should be the chronogram of the garden.

The ornamental inlay of coloured pottery on the gate is similar in character and quite equal in excellence of design to that on Wazír Khán's Mosque. The village of Begampura is passed on the left before reaching Shálámár. Immediately opposite to the *Gulábi Bágh* is the imposing tomb of Ali Mardán Khán, the great canal engineer, author of the Dehli Canal and other similar works, and the designer of the Versailles of the Punjáb as Shálámár has been called. The Shálámár Gardens were laid out in A.D. 1667, by order of the Emperor Sháhjehán. Local legend says that the Emperor once spending a night at Sháhdara, then just completed by the widowed Empress Núrjahán, had a wondrous dream of a garden like that of Paradise, bright with fruits of gold, marble fountains, cool pavilions, and every variety of foliage. Awaking he sent for Ali Mardán Khán and for Nawáb Fazal Khán, and commanded them to reproduce for him his fleeting vision. They accordingly laid out the garden in seven divisions, representing the seven degrees of the Paradise of Islám. Of these five have been destroyed, and three only are included in the present area, which covers 80 acres, more or less. The actual meaning of the word Shálámár is doubtful. "Hall of Desire" (*Shal-i-már*) and "Royal Edifice" (*Sháhi-imárat*) are conjectural derivations, but neither is satisfactory. *Sho'lah máh*, Persian for "light of the moon," is another, and has this in its favour, that in Kashmír the name of the garden is spelt without a final "r."

The garden itself has the stately formality and symmetry usual in the East:—

No pleasing intricacies intervene,
No artful wildness to perplex the scene,
Grove nods at grove, each alley has a brother,
And half the platform just reflects the other.

The parallelogram bounding all is sub-divided into squares, and in the centre is a reservoir bordered by an elaborately indented coping and studded with pipes for *jets d'eau*. A cascade falls into it over a slope of marble corrugated in an ornamental carved diaper. During the troublous times of Ahmad Sháh the gardens were neglected, and some of the decorative works were defaced and removed. Ranjít Singh restored them, but at the same time he laid ruthless hands upon the marble pavilions by the central reservoir, using them to adorn the Rámbágh at Amritsar, and substituting structures of brick and whitewash in their stead. The Shálámár Gardens are a favourite resort for fêtes and picnics, and the luxuriant foliage of the mango and orange trees lends itself with admirable effect to illuminations. These famous gardens having suffered much from injudicious cultivation and over-irrigation—the water frequently flooding the terraces—the level of the beds was lowered, the ornamental channels and masonry works in connection with the fountains were

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properly repaired, and sundry other improvements carried out in 1882-83. The attention of the Municipality was also drawn to the necessity of some supervision over the proceedings of the lessees of the garden and the discouragement of wet crops, without which the proper preservation of this splendid record of Mughal grandeur will be impossible.

Sháhdara.

Sháhdara is the second station on the Punjáb Northern State Railway, about six miles from Lahore, on the north bank of the river. The Grand Trunk Road to Pesháwar, which crosses the stream on a bridge of boats below the Railway bridge, also passes it. During the construction of the Punjáb Northern State Railway, its *sarái* was used as a manufacturing depôt of the Railway, but it has greater claims on our notice, as being the last resting place of the Emperor Jahángír. The four *minárs*, of his tomb, with their graceful cupolas of white marble, are prominent objects in the landscape seen from the Saman Búrj, and from the summit of these *minárs* a good view of the surrounding country is obtained. The name signifies "royal pass," and is due to the fact that the Imperial road here passed between the family of Jahángír and his brother-in-law, Azíz Khán. It will be remembered that when Jahángír died at Rájauri in Kashmír in 1627 he expressed a wish to be buried at Lahore, and Núrjahán, his lovely and accomplished wife, devoted herself to the task of raising a monument in his memory. She retired from the world at his death on an annuity equivalent to £250,000, and though tradition says she vowed to wear nothing but white in token of inconsolable widow-hood, she was actively engaged for some years in promoting the claims to the throne of Shahriyár, the younger son of the late Emperor by another wife, who had married her daughter by her first husband. On the death of her son-in-law and the extinction of the hopes she had formed for him, she retired altogether from political intrigues.

Núrjahán, besides great beauty, possessed remarkable talents; she succeeded to some extent in restraining the extravagance and softening the cruelty of her husband; and she is credited with the invention of *atar* of roses. Her influence over the Emperor was very great, and he had stamped on his coin—"By order of the Emperor Jahángír, gold acquired a hundred times additional value from the name of the Empress Núrjahán." Nor was this a mere fleeting fancy expiring with the decay of her personal charms, for she enjoyed great power for sixteen years. The tomb raised by her piety and devotion has been grievously maltreated, partly by Muhammadans and afterwards by Ranjít Singh. According to the hereditary *khádims* or attendants, there was once in the centre of the terrace roof a marble cupola supported upon an octagonal basement of perforated marble; above this was an awning made of cloth of gold, and above this another awning stretched from the upper portions of the four towers. The central dome and the awnings were, it is said, removed by Bahádur Sháh, the son of Aurangzeb; the carved doorways of the chambers below by Ahmad Sháh Duráni; while Ranjít Singh carried off the marble lattice parapet which surrounded the roof and the galleries of the towers. The building was not benefited when it was occupied for a time after annexation by British soldiers, but, by way of amends, the marble

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cupolas have been put in thorough repair by the British Government. The garden has for a long time been in the hands of cultivators, and some of the gateways have fallen to ruin. The tomb is approached by four corridors leading from the garden, three of which are closed by perforated marble screens. The sarcophagus is of marble decorated with coloured inlay. On two sides are inscribed the 99 attributes of God, and on the top is an extract from the Korán. At the head is a Persian inscription, of which the following is a translation :—"The illumined resting-place of His Majesty, the asylum of pardon, Núr-ud-dín Jahángír Bádsha, A. H. 1037" (A. D. 1628), giving the date of the erection of the sarcophagus, and—"Reason said Jahángír hath departed from the world, A. H. 1036" (A. D. 1627), giving the date of the Emperor's death.

In 1882 special repairs were undertaken of the marble terrace floor, the interior mosaics and outer minarets of the tomb of the Emperor Jahángír. Urgent repairs were also carried out to the broken masonry of the tomb of Asaf Jah, the prime minister of Jahángír, brother of Núrjahán and father-in-law of Sháh Jahán, and to the Gulábi Bágh gateway and to the tomb of Alí Mardán Khán, and others of minor note on the road to Shalámár.

Anárkulli's tomb or the Pro-Cathedral

Anárkulli's tomb, now the station church and Pro-Cathedral derives its name from Anárkali, the title given to Nádira Begam or Sharíf-ul-Nissa, a favourite slave girl of the Emperor Akbar, who, being suspected of the offence of returning a smile from Jahángír his son, was buried alive. The edifice was erected by Jahángír in A. D. 1600, and the marble tomb which once stood beneath the central dome, but is now in a side chamber, bears the following Persian inscription :—

> Ah gar man báz bínam rúe yár-e-Khesh rá.
> Tá qayámat shukr goyam Kirdigár Khesh rá.
>
> Ah! could I behold the face of my beloved once more
> I would give thanks unto my God unto the day of resurrection.

The Báràdari of Wazír Khán.

This picturesque building, the four cupolas of which are prominent objects in Anárkulli, near the Museum and Post Office, is a good example of the favourite Muhammadan form of *báràdari* or garden-house, in which, as the name imports, there are twelve arches—three on each side of the square plan. It has served several purposes in its time, and was once the home of the Museum, and after that of the Library and Reading Room of the Book Club till the latter was removed to the Montgomery Hall. It is now in charge of the Principal of the School of Art, which adjoins it.

Other public buildings and institutions.

The other public buildings requiring mention are—the Chief Court erected in 1855; the Civil Secretariat, formerly the Residency, erected in 1845, adjoining Anárkulli's tomb; the Public Works Secretariat, formerly a barrack erected in 1854; the Financial Commissioner's Office, erected in 1867, adjoining the Civil Secretariat; the Accountant-General's Office (Chirágh-Sháh), adapted in 1860; the Commissioner's Court and Office, erected in 1850; the District Court-houses and Treasury, completed in 1870; the Punjáb University and Government College; the Senate Hall of the University; the Mayo Hospital; the Medical College; School of Art; Roberts' Institute; Central Jail; and Freemason's Hall. The foundations of the new

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Other public buildings and institutions.

Chief Court were sunk in 1882-83 on the open ground to the south of the Mall and east of the Accountant-General's office, and brought to plinth level, and the collection of materials for the superstructure taken in hand. The building will be in the Indo-Saracenic style, and when completed, will, it is believed, be one of the architectural ornaments of the province. The work is at present stopped for want of funds.

The Roberts' Institute is situated in Anárkulli immediately behind the Senate Hall of the University and facing the School of Art. It was founded by Mr. Roberts when Judicial Commissioner of the Province for the benefit of the large number of clerks and others who form the lower strata of the European society in the station. It contains reading and billiard rooms and a small stage, and has a tennis ground attached.

The Punjáb University, Mayo Hospital, Medical and Veterinary Schools, and School of Art, are described in the Provincial volume of the Gazetteer series; while the Central Gaol and *Thagi* School if Industry and other Government institutions have been described above in Chapter V (Section A), and the various Mission buildings and institutions in Chapter III.

Free masonry.

Since 1869 Lahore has been the head-quarters of Freemasonry in the Punjáb. The District Grand Lodge has a commodious and handsomely furnished hall, situated between the Agra Bank and the High School in Anárkulli—popularly known as the Jádughar or witchcraft house. There are 22 subordinate Lodges in the Punjáb with a total membership of over 600 masons.

Besides the usual Fund of Benevolence, maintained at above Rs. 5,000, there is attached to the District Grand Lodge the Punjáb Masonic Institution, supported entirely by voluntary contributions, which educates, clothes and maintains at present 24 children, orphans of indigent masons. In 1884 it had a funded capital of Rs. 42,200, which is increased year by year. The members of the society are chiefly Europeans, but include some Pársís and Muhammadans, and a few of the more enlightened sects of Hindús. There is a Grand Lodge of Marb Masons, and a Grand Chapter of Royal Arch Masons with Lodges working under them.

Commercial enterprize.

Of late years several private enterprises have been started in Lahore, the chief of which are Messrs. Robson & Co.'s workshops near the Railway Station, the Ice Machine near the Museum, and the Punjáb Steam Mills, north of the city, just beyond the Punjáb Northern State Railway line. Messrs. Robson & Co.'s workshops are very extensive, and are connected with the Sindh, Punjáb and Delhi Railway by a siding. They contain a moulding shop, where iron castings of all kinds can be made up to four tons in weight: a small foundry for casting brass and other metals; a machine shop fitted with turning lathes, drilling, sharpening, screw-cutting, planing and other machines; a fitters' and plumbers' shop; a blacksmiths' shop; a boiler shop, with punching, shearing and other necessary machines; a carpenters' shop, which has a circular saw; a painters' and a carriage shop. The machinery is driven by a horizontal stationary engine of 14-horse power. These shops are adapted for building railway carriages and road vehicles of all descriptions. About 250 men are constantly employed on the various works.

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Commercial enterprize.

The Lahore Ice Factory started ice manufacture in April 1882. The capital of the Punjáb Ice Company for the factories at Lahore, Dehli and Mooltán is £65,000 in £5 shares. The ice is made by two machines capable of producing five tons each daily. The machines are distinct, and being worked alternately the risk of stoppage of the manufacture is reduced to a minimum. During the summer and autumn—the working season—the machines are worked almost continuously, and about sixteen persons are employed, but this number is reduced by about a third during the rest of the year. The average daily outturn of ice is somewhat over four tons, but this could be doubled if the demand was larger.

The Punjáb Steam Mills Company was started in September 1881 with a capital of Rs. 1,00,000, of which Rs. 81,000 has been paid up. The machinery consists of four hydraulic presses with five chambers each, and three pairs of flour mills driven by steam power. They are capable of turning out about 35 maunds of oil and about 80 maunds of flour a day. The working hours are nine, and from forty to fifty men are constantly employed.

Printing presses

The following is a list of the Printing presses licensed in Lahore:—

	Names of Presses.	*Names of Proprietors.*
1.	Government Civil Department Secretariat Press.	Punjáb Government.
2.	Government D. P. W Secretariat Press.	Punjáb Government.
3.	Government Educational Press.	Punjáb Government.
4.	Central Jail Press.	Punjáb Government.
5.	Civil and Military Gazette Press. ...	J. Walker, W. H. Rattigan, G. Wallan, Colonel A. Cory, and D. P. Masson.
6.	Punjáb Trading Company's Press	W. Ball.
7.	Tribune Press ...	Sardár Dyál Singh, Majíthiá.
8.	S. P. and D. Railway Press ...	S. P. and D. Railway Company,
9.	Albert Press ...	Pohlú Mal.
10.	Aryá Press ...	Lálá Sálig Rám and Rám Dás.
11.	Victoria Press ...	Chirág-ud-dín.
12.	Punjabi Press ...	Muhammad Azím.
13.	Kiblat-ul-matábí ...	Fíroz-ud-dín
14.	Muhammadi Press ...	Muhammad Dittú.
15.	Sadíki Press ...	Mohi-ud-dín.
16.	Vidya Prak shik ...	Híra Nand.
17.	Mufíd-i-ám ...	Gúlab Singh.
18.	Anjuman-i-Kasúr. ...	Anjuman-i-Kasúr.
19.	Mustfái Press ...	Malik Hírá.
20.	Aftáb-i-Punjáb ...	Diwán Búta Singh.
21.	Koh-i-Nur ...	Munshí Harsukh Rái.
22.	Ripon Press ...	Muhammad Háfiz.
23.	Saifí Press ...	Nádir Ali.
24.	Arjan Prakásh ...	Sáwan Singh.
25.	Kádiri Press ...	Kádir Bakhsh.
26.	Mitra Vilás ...	Mukand Rám.
27.	Kánún-i-Hind ...	Budha Mal.
28.	Gulzár Muhamdi ...	Gulzár Bakhsh.
29.	Delhi Punch ...	Muhammad Fazl-ul-dín.
30.	Tofai-Punjáb ..	Nathú Rám and Shib Rám.
31.	Gulshan Rashidí ...	Khwája Rashíd-ud-dín.
32.	Anjuman-i-Punjáb ...	Anjuman-i-Punjáb.

European shops and tradesmen.

Messrs. Gillon & Co., General Merchants, and Johnston & Co., Tailors, on the old Mall in Anárkulli; and Messrs. Plomer & Co.,

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European shops and tradesmen.

Chemists; Baird & Co. and Beck & Co., Auctioneers; Adlard & Co., Phelps & Co., Tailors; Watts & Co., Saddlers, &c.; and Craddock & Co., Photographers, on the Mall in Donald Town; Mrs. Clarke, Milliner, on the road to the Railway Station; and Lett & Co., Milliners, in Anárkulli. Besides the above there are the following Native Merchants:—Jamsetjee's Sons, on the old Mall; Muncherji Maneckji; Dinshaw and Co.; Núr Hassan & Co.; Múl Chand & Co.; Muhammad Rafi and Brother; Rahím Bakhsh & Co., all general dealers; also Chota Lal & Co.; and Dína Nath, Shawl Merchants and Contractors; and Ratan Singh, Wine Merchants, in the Anárkulli Bázár Road; and Iftikhár-ud-din, the successor of Mr. Price, Auctioneer, on the Ferozepore road.

Banks.

The Agra Bank, Alliance Bank of Simla (Lahore Branch), and the Bank of Bengal are all in Anárkulli.

Charitable Institutions.

A general subscription and a monthly collection from the churches at Lahore and Meean Meer constitute a fund for the maintenance of the St. James's School, an orphanage where the children of poor Eurasians and Europeans are taught; the Strangers' Home, which gives relief to Europeans out of employment, and forwards them to their various destinations; and the Widows' Home, which renders assistance to a very destitute class. In connection with St. James's Church is a "Dorcas Society," which here means a society of ladies who provide employment for very poor women by giving them remunerative needle-work.

Hired carriages.

The hired cariages in Lahore are still very bad; but some effor t are being made to improve them. The tariff is as follows:—

Class I.—Re. 1 for the first hour, and 8 annas for each succeeding hour or portion of an hour, up to a maximum of Rs. 4 for the whole day.

Class II.—Eight annas for the first hour, and 4 annas for each succeeding hour or portion of an hour, up to a maximum of Rs. 2-8 for the whole day.

Hotels.

The following is a list of the hotels in Lahore:

Nedou's Sindh and Punjáb Hotel	Montgomery Hotel.
" " " Family Hotel.	Avenue Hotel.
Caversham Boarding House.	Punjáb Hotel.
New Victoria Hotel.	Punjáb Railway Hotel.
Clark's Royal Victoria Hotel.	

Sarais.

The principal *saráis* are Muhammad Sultán's, in the Landa Bázár, near the Railway Station; Muhammad Shafi's, in Anárkulli; and Ratan Chand Dháriwálá's, outside the Sháh Alami gate. The first two are much frequented by native horse-dealers.

Tanks.

Near the Railway Station is a fine *pakka* tank, with a colonnade all round it and quarters on the north side, built by Mela Rám, the great contractor, in 1874. It is supplied with canal water, and is much frequented by travellers. There is another large *pakka* tank adjoining Ratan Chand's *sarái*, mentioned above, with a Shivála attached.

e European cemetery.

This is on the Peshávar road near the Taksáli gate. A cemetery is rarely a cheerful resort; and a European burial-ground in India,

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The City of Lahore.

The European cemetery.

where the inscriptions record the deaths of men and women in the prime of life, and of hosts of little children, leaves a particularly mournful effect on the mind of the visitor. The burial place at Lahore is no exception to this rule; but it is perhaps the prettiest and best cared for in the Indian plains. Lahore Cemetery Improvement Fund has recently been started, and the money so raised enabled walks to be made and kept clean—the whole of the ground to be grassed and watered, flowers grown along the walks and in the beds, and the monuments to be kept washed and dusted—giving the whole an air of general neatness.

Lahore Municipality, taxation and trade.

The Municipality of Lahore is of the first class, and was constituted in 1867. Its limits include all the suburbs shown on the next page, except the Cantonments of Meean Meer, though many of these outlying villages were excluded from the limits which were taken as the town boundaries for Census purposes in 1881. The existing Municipal Committee of Lahore is composed of twelve Hindu, nine Muhammadan, and seven European members representing the three principal classes of the population. These are divided into six *ex-officio* and 22 non-official members, with the Deputy Commissioner as President. There is a paid Secretary and Assistant Secretary, the last named acting as Municipal Engineer. The incidence of taxation was in 1881-82, Re. 1-7-0 per head, and in 1882-83, Re. 1-4-0 per head.

Table No. XLV gives details of municipal income for the past few years. There are but two taxes levied by the Municipality, *viz.*, octroi and hackney carriage license-tax. The first is imposed on eight classes of commodities consumed within municipal limits. In 1882-83 the income derived from these taxes was—

	Rs.
Octroi	2,49,953
Hackney carriage tax	1,292

The other heads of income are land tax, water sales, rent, town sweepings, gardens, sale proceeds of buildings, compensation for loss of *nazúl* income, fines, miscellaneous receipts and loans. The total income in 1882-83 was Rs. 3,64,079, and the expenditure Rs. 4,98,359. Abnormally large expenditure was incurred on the guttering and metalling of the city streets, for which a special loan was received from Government, and on account of materials ordered from England for the new reservoir. The net amount of the debt of the Municipality at the end of 1882-83 was Rs. 16,80,859. The constitution of the Municipality will be changed on the introduction of the Local Self-Government scheme on the 1st April 1884.

Year.	Imports.	Exports.
	Maunds.	Maunds.
1876-77 ...	5,893,095	330,466
1877-78 ...	7,141,812	1,116,958
1878-79 ...	7,140,230	1,096,395
1879-80 ...	7,564,690	1,004,200
1880-81 ...	7,333,518	1,202,517
1881-82 ...	7,907,113	1,168,379

Some account of the trade and industries of Lahore has already been given in Chapter IV. The figures in the margin show the imports and exports for the last five years.

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The City of Lahore.

Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown below:—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town	1868 1881	125,413 149,369	73,038 87,743	52,375 61,626
Municipal limits	1868 1875 1881	117,107 128,441 138,878		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that in 1868 some, and in 1875 all the outlying villages were excluded. In 1881 the Cantonments of Meean Meer were included in the city, but not in municipal limits; while all the suburbs which, in the above list, come below the cantonments were, although lying within municipal limits, excluded from the boundaries of the town for Census purposes, as they consist of separate villages, many of which lie at a distance of several miles from the city.

Town or Suburb.	Population.	
	1868.	1881.
Lahore city	85,346	97,208
Muzang	8,321	7,301
Naulakha	2,103	5,183
Kila Gújar Singh	1,988	933
Bela Bastí Rám	325	774
Shísh Mahal	145	158
Civil lines proper, excluding villages mentioned above ...	13,220	19,403
Meean Meer Cantonments ...	13,965	18,409
Kuí Mírán	1,256	1,887
Sánda Kalán	1,761	1,431
Garhi Sháhu	811	1,404
Kot Khwája Saiyad ...	918	1,083
Khokhar	388	425
Rájgarh	254	406
Bhammán	337	310
Ganja Kalán	147	193
Kila Hakímán	161	188
Begampur	109	147
Achintgarh	107	114
Total ...	131,332	157,287

The growth of Lahore has apparently been continuous since annexation; but a further process would appear to have gone on, during the earlier years of our rule, by which the suburbs grew at the expense of the intra-mural city. In the District Census Report for 1868 the Deputy Commisioner thus discussed the changes between the enumeration of1854 and 1868:—

"The decrease of population within the walls of the city of Lahore is, I think, real, and not to be accounted for by any inaccuracy or peculiarity in the mode of preparing the returns. Since annexation, a class, which at one time formed a considerable portion of the population, has been gradually dying out, and its ranks are but scantily recruited—I mean the class of retainers, courtiers and hangers on about the late Lahore Darbár. These persons lived for the most part within the city walls. Their children, receiving from the British Goverment little encouragement to lead a life of idleness are obliged to seek a subsistence elsewhere. The same is true of another class of persons—court tradesmen, jewellers, workers in gold and

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Population and vital statistics.

silver, armourers, &c., who flourished at Lahore in the time of the Sikh *Darbár*, under the patronage of the Court and of the chiefs and Sardárs, but find little support under the less ostentatious rule of the British Government. Further there has been a decrease in the number of troops in the fort and immediate neighbourhood of Lahore, which may to some extent have affected the city population. I think also the large increase observable of late years in the European population of Anárkulli and the suburbs of Lahore has had the effect of attracting a considerable number of artizans and shop-keepers from the city to the *Sadr Bázár* and other places outside the walls. And it is observable that while there has been a considerable decrease since the last Census in the population within the city walls, there has been a large increase in the population of the suburbs of Lahore

"The population of the suburbs of Lahore has increased more than a half, or 51·7 per cent., since last Census; a portion of this increase, however, is abnormal, and should be eliminated before a fair comparison can be made between the returns of 1868 and those of 1854. Thus, the Lahore Central Jail has been enlarged, and the nnmber of prisoners has much increased since 1854. So, 1,518 muleteers, proceeding on service to Abyssinia, were lodged temporarily in Muhammad Sultan's *sarái* on the night of the Census. But even if allowance is made for exceptional additions of this kind, a large increase will still be observable in the permanent population of the suburbs of Lahore. With the opening of the Railway and the Bári Doáb Canal, the extension of Public Works, and the creation of new offices under Government, the population, both European and Native, in the neighbourhood of Lahore has increased enormously of late years. The Civil station, which a few years ago was confined almost entirely to Anárkulli, now extends half way to Meean Meer in one direction, and includes the lands of Muzang, Kila Gújar Singh and Naulakha in other directions; and although new houses are springing up every day, Europeans find it almost as difficult as ever to obtain house accommodation. The population of Anárkulli itself shows an increase of only 6·1 per cent. since last Census. It must be remembered, however, that in 1854 the 15th Regiment of Irregular Cavalry was cantoned there, and that Anárkulli has now ceased to be a station for troops. Deducting the men and followers of this Regiment, to the number of 1,204, it would appear that the fixed population of Anárkulli in 1854 was only 8,058, against 9,831 in 1868, which represents an increase of 22 per cent. in the interval. The population of Meean Meer has largely decreased since last Census. At that time the population was 21,540; it is now only 14,115, in which is included the population of the citadel of Lahore, numbering 358 souls. The decrease is due to a reduction in the number of troops cantoned at the station."

The figures for suburbs given at page seem to show that this redistribution of population has now ceased, and that the city is advancing as well as, if not equally with its suburbs. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given in the statement at the top of next page, the basis of calculation being in every case the figures of the most recent Census.

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

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Minor Towns.

Population and vital statistics.

Year.		Birth Rates.			Death Rates.		
		Persons.	Males.	Females.	Persons.	Males.	Females.
1868	...	...	...	...	13	13	12
1869	...	...	...	...	42	42	42
1870	...	35	32	40	47	44	51
1871	...	47	44	54	47	43	55
1872	...	39	22	17	88	77	103
1873	...	23	14	9	49	49	49
1874	...	39	21	17	43	42	43
1875	...	51	27	23	72	70	72
1876	...	42	23	19	78	74	81
1877	...	46	25	21	51	47	55
1878	...	52	28	24	96	94	97
1879	...	36	21	17	92	98	81
1880	...	51	28	22	62	66	57
1881	...	56	31	26	101	98	105
Average	...	44	24	19	69	67	71

SECTION B.—MINOR TOWNS.

General statistics of towns.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Lahore district:—

Tahsil.		Town		Persons.	Males.	Females.
Lahore	...	Lahore	...	149.369	87.743	61,626
Chúnián	...	Chúnián	...	8,122	4.322	3,800
		Khudián	...	2,917	1,549	1,368
Kasúr	...	Kasúr	...	17,336	8.870	8,466
		Patti	...	6,407	3,231	3,176
		Khem Karn	...	5,516	2,940	2,576
		Rája Jang	...	5.187	2,904	2,283
		Súr Singh	...	5.104	2,877	2,227
Sharakpur	...	Sharakpur	...	4,595	2,354	2,241

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table No. XIX and its Appendix and Table No. XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available. The city of Lahore has already been fully described in the preceding pages.

Chúnián.

Chúnián is a small town situated like Kasúr upon the high bank of the old bed of the Beás, on the road from Ferozepore to Mooltán distant from Lahore 38 miles. Latitude 30° 58′ north, longitude 74 1′ 30″ east. Population according to the Census of 1881 was 8,122, consisting of 3,835 Hindus, 202 Sikhs and 4,085 Musalmáns. The town was formerly divided into three separate fortified hamlets, one of which is now entirely in ruins, while the other two have completely coalesced.

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Chúnián.

There is nothing of interest to record in the history of this town; and it is only of importance as the head-quarters of a *tahsíl* and the centre of local traffic in grain. It is connected with the Chánga Mánga Railway Station of the Sindh, Punjáb and Delhi Railway to Mooltán by a metalled road eight miles in length. The public buildings are the *tahsíl*, *thánah*, school, dispensary and civil rest-house. The Municipal Committee consists at present of ten members,—three officials and seven others—nominated by Government. The officials are—the Deputy Commissioner, the President; Extra Assistant Commissioner Vice-President, *tahsíldár*. It was constituted a municipality in 1866. The present constitution will be changed on the introduction of the Local Self-Government scheme. Its income for the last year is shown in Table No. XLV, and is derived from the following sources—Octroi, sale of town sweepings, sale of garden produce, miscellaneous fees and fines, and contributions from district funds. It is on the route from Ferozepore to Mooltán. The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868	7,355	3.981	3,374
	1881	8,122	4,322	3,800
Municipal limits ...	1868	7,355	...	...
	1875	6,469	...	...
	1881	8,122	...	...

It is diffcult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or Suburb.	Population.	
	1868.	1881.
Chúnin town ...	7,355	6,924
Harchoke ...		1,057
Jhugián, Dis, Devíwáli ...		141

Khudián.

The town of Khudián is situated about ten miles west of Gandá Singhwála, in the alluvial valley of the Sutlej, on the road from Ferozepore to Mooltan which passes through Chúnián. It is in latitude 30° 59′ 30″ north, and longitude 74° 19′ 15″ east. The population, according to the Census of 1881 was 2,917, consisting of 1,071 Hindús, 152 Sikhs, and 1,694 Musalmáns. It is an old town surrounded by a brick wall, the houses well built of burnt brick, and it contains several large residences. The main streets are paved with bricks. The public buildings are the Municipal Committee house, school and police post. In the neighbourhood of the town is an old mud fort of considerable size, now in ruins. The Katora Inundation Canal passes close to the town on the south, and between it and the town

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Khudián.

the *thána* is situated, and a good police rest-house. Khudián was constituted a municipality in 1874, and at present there are nine members, of which three are officials, the remainder being nominated by Government. The officials are—the Deputy Commissioner, President; Extra Assistant Commissioner, Vice-President; the *tahsíldár*. Its income for the last few years is shown in Table No. XLV, and is derived from octroi, the sale of town sweepings and miscellaneous fees and fines. An unmetalled road leads from here to Kasúr, distant ten miles to the north-east. It is a place of no importance. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868	3,108	1,621	1,487
	1881	2,917	1,549	1,368
Municipal limits ...	1868	3,108	...	...
	1875	3,322	...	...
	1881	2,917	...	...

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Kasúr.

Kasúr is the most important town in the district after Lahore. It is situated upon the north bank of the old bed of the Beás upon the Grand Trunk Road to Ferozepore, 34 miles south-east of Lahore. Latitude 31° 6′ 46″ north, longitude 74° 30′ 31″ east. Population—according to the Census of 1881—17,336, consisting of 3,074 Hindus, 242 Sikhs, 168 Jains, 13,852 Musalmáns. Head-quarters of a sub-division of the district, of a *tahsíl* and *thána*. It is built upon the high bank which marks the termination of the Májha, and looks down upon the lowlands of the Sutlej and Beás. It is an aggregation of fortified hamlets, called *kots*, small in themselves, but together forming a considerable town. They are quite close together, four of them being actually contiguous. Their names are: Kot Khwája Hussain; Kila Pukhta; Kot Ghulám Mohi-ud-dín; Kot Murád Khán; Kot Usmán Khán; Kot Badar-ud-dín Khán; Kot Bakar-ud-dín Khán; Kot Azam Khán; Kot Hakím Khán; Kot Fatahdín Khán; Pírán ka Kot and Kot Abd-ul Ghani Khán. At the present time the Afghán element is not strong in Kasúr. They are still numerous, but mostly employed as simple artizans. One only, Nasír Khán, enjoys a small *jágír*. The bulk of the population are Khojás, Khatrís and Arorás.

Within historical times, Kasúr has been in the possession of a remarkable colony of Patháns, perhaps the most remarkable on this side of the Indus. There is little doubt, however, that the site was occupied by a Rájpút town long before the period of the earliest Muhammadan invasions. Its name is probably a corrupted form of Kasháwar, in the same way as Lahore is said to be a shortened form of Laháwar. Tradition refers the foundation of the town to Kush, a brother of Loh or Lav, son of Ráma, who is said to have founded Lahore. However this may be, Kasúr does not appear in history

until far on in the Muhammadan period. The colony of Patháns was located at some time during the 15th century, according to the account, during the reign of Bábar, but more probably in 1560, during the reign of his grandson Akbar. The colony is said to have numbered 3,500 souls. Among the colonists were certain Hasanzais, whose descendants became the chiefs of the colony and founded a considerable principality, including territory on both banks of the Sutlej. When the Sikhs rose to power, they experienced great opposition from the Patháns of Kasúr. In 1763 and again in 1770, however, the chiefs of the Bhangi *misl* succeeded in storming the town, and eventually overran and subdued the whole Kasúr territory. Large numbers of Patháns were slaughtered on these occasions. The two brothers, Nizám-ud-dín Khán and Kutb-ud-dín Khán who at this time represented the family, for a time entered the service of their conquerors. But they were energetic and brave, and a few years later (in 1794) again expelled the Sikhs from Kasúr, and, re-establishing the Pathán rule, held their own against repeated attacks of the Sikhs until 1807, when at last Kutb-ud-dín Khán was forced to give way before Ranjít Singh and retire to his property at Mamdot beyond the Sutlej. The town of Kasúr was then incorporated in the dominions of the conqueror. The situation of the town affords considerable facilities for drainage. The main streets are paved and furnished with central and side drains, and a sufficient conservancy establishment is maintained. Kasúr is the centre of a local trade in country produce, but cannot be called a mercantile town. The only manufacture is that of leather, especially harness and shoes, for which it has considerable reputation. There is a School of Industrial Art here, founded by Captain Nisbet when Deputy Commissioner of Lahore. It is now maintained in connection with the Anjuman-i-Kasúr. It chiefly produces rugs in imitation of the Persian manufacture. The Afghán element has now declined, and the bulk of the population are Khojás, Khatrís and Arorás.

An Extra Assistant Commissioner is ordinarily stationed here in charge of the sub-division. His court, the *tahsíl*, *thánah*, school-house, dispensary, civil rest-house, and road bungalow are the public buildings. Kasúr is now connected with Lahore by the Raiwind branch of the Sindh, Punjáb and Delhi Railway. Two trains run each way daily. The railway also extends to Ganda Singh *bander*, on the bank of the Sutlej opposite Ferozepore.

The Kasúr Municipality was constituted in 1867, and at present consists of sixteen members—four officials and twelve non-officials nominated by Government. The officials are—Deputy Commissioner, President; Extra Assistant Commissioner, Vice-President; the *tahsíldár*, and Assistant Surgeon. This constitution will shortly be changed on the introduction of the Local Self-Government scheme. The income of the Municipality for the last few years is shown in Table No. XLV, and is derived from the following sources:—Octroi tax on tanners; sale of town sweepings; interest on dispensary notes; sale of garden produce; miscellaneous fees, fines and other items; and contributions from district funds.

The lands belonging to the township of Kasúr were confiscated by the Sikh Government, when the city of Kasúr was taken from

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Minor Towns.

Kasúr.

the Patháns and had not been disposed of by them when the Government passed from the hands of the Sikhs to the British. At the last Settlement the proprietary rights were still retained as the property of the Government of the day, and the land is still Government property and is held by tenants, of whom some have rights of occupancy and some are tenants-at-will. The population as ascertained at the enumerations of 1868, 1875and 1881 is shown in the margin.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868	16,551	8,943	7,608
	1881	17,336	8,870	8,466
Municipal limits ...	1868	16,551	...	...
	1875	16.793	...	...
	1881	17,336	...	...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful.

Town or Suburb.	Population.	
	1868.	1881.
Kasúr town ...	15,209	10,077
Kot Murád Khán ...	1,342	1,613
" Rukn-ul-Dín Khán...	Included with town.	1,549
" Fatah Dín Khán ...		1,307
" Halím Khán with Díngarh & Pakká Kila ...		1,283
" Azím Khán ...		667
" Pírán. with Katalgarhi ...		603
Minor suburbs ...		237

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881 The annual birth and death-rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent Census :—

Year.	Birth Rates.			Death Rates.		
	Persons.	Males	Females.	Persons	Males.	Females.
1868 ...	...	...	...	11	13	10
1869 ...	...	...	...	23	26	18
1870 ...	31	32	30	26	25	26
1871 ...	38	39	36	40	36	44
1872 ...	35	19	16	41	39	44
1873 ...	25	14	11	49	45	54
1874 ...	24	13	11	21	19	24
1875 ...	30	14	15	24	22	26
1876 ...	31	16	15	37	34	41
1877 ...	30	16	14	20	20	20
1878 ...	26	12	13	33	30	37
1879 ...	25	13	12	29	31	28
1880 ...	36	21	15	24	25	23
1881 ...	36	19	17	35	36	31
Average ...	31	16	14	31	30	32

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Pattí.

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Pattí is an agricultural town in the Kasúr *tahsíl*, situated 38 miles, south-east from Lahore, on the road to Haríke Ghát, distant ten miles, just above which place the Sutlej and Beás unite. Latitude 31°17′ north, longitude 74° 54′ east. Its population, according to the Census of 1881, was 6,407, consisting of 1,943 Hindus, 174 Sikhs, 421 Jains, and 3,869 Musalmáns. Pattí is also known as Haibatpur Pattí, and is so called after a *faqír* named Haibat and his female attendant Pattí. It is a very ancient place, and is mentioned by the Chinese traveller Huen Tsang, who visited the Punjáb in A.D. 630, under the name of *China Patti*. Its climate is particularly agreeable to the Punjábís, and the natives of Pattí are noted for their fine physique. It is a favourite recruiting ground, and a large number of the natives of this place are serving in the army. The population consists chiefly of Mughals. The town is walled, and the houses are mostly built of *pakka* bricks. It has good a *bázár*, and the streets are paved. The public buildings are the *thána*, rest-house, and school. The *thána* and rest-house are located in a well built fort of *pakka* masonry, distance about 200 yards from the town on the north,-east. Under the Sikh *régime* this fort was used by Maháraja Ranjít Singh as a horse-breeding establishment.

Pattí was constituted a Municipality in 1874, and there are at present eleven members—three officials and eight others nominated by Government the officials are—the Deputy Commissioner, President; Extra Assistant Commissioner, Vice-President; *tahsíldár*. Its income for the last few years is shown in Table No. XLV, and is derived, from octroi, sale of town sweepings, and miscellaneous fines and fees. It has the largest Primary School in the district. The Pattí Middle School was transferred to Súr Singh in July 1883. In the outskirts of Pattí there is a *naugaja* or giant's grave, nine yards long, similar to those existing in many other parts of the Punjáb. Pattí supplies large quantities of grain to the towns of Amritsar and Lahore.

Pattí town. Population and vital statistics.

Limits of Enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868	6,738	3,468	3,270
	1881	6,407	3,231	3,176
Municipal limits ...	1868	6,718	...	...
	1875	6,290	...	...
	1881	6,407	...	...

The population as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Khem Karn.

Khem Karn is a small town, situated, like Kasúr and Chúnián, at the edge of the Májhá on the high bank of the old bed of the Beás. It is in the Kasúr *tahsíl*, from which place it is distant seven miles on the road to Pattí. A metalled road connects Khem Karn and Kasúr. It is 34 miles south of Lahore, in latitude 31° 9′ north, longitude 74° 36′ 30″ east. The population according to the Census of 1881, was 5,516,

Chapter VI, B.

Minor Towns.

Khem Karn.

consisting of 1,650 Hindus, 408 Sikhs, and 3,458 Musalmáns. It must at some former time have been a place of larger size and more importance than at present, as there are a number of ruins scattered around beyond its present limits. The town is surrounded by a thick well built *pakka* wall, buttressed at intervals. The main streets are all paved, and it has two or three straight and fairly broad *bázárs*. There is a fine *báoli* with steps leading down to the water's edge, and some well built houses in the town. The public buildings are the Municipal Committee house, school-house and police post. The Kasúr branch of the Bári Doáb Canal passes Khem Karn, and there is a canal rest-house here. The Municipality was constituted in 1869, and at present there are ten members—three officials and seven others nominated by Government. The officials are—the Deputy Commissioner, President; Extra Assistant Commissioner, Vice-President; *tahsíldár*. Its income for the last few years is shown in Table No. XLV, and is derived from octroi, sale of town sweepings, and miscellaneous fees and fines. It is a place of little importance, but is known for its manufacture of blankets. The population as ascertained at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Limits of Enumeration.	Year of Census.	Persons.	Males.	Females
Whole town ...	1868	5,847	3,099	2,748
	1881	5,516	2,940	2,576
Municipal limits ...	1868	5,847	...	...
	1875	5,860	...	..
	1881	5,516	...	...

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Rája Jang.

Rája Jang is a large well-to-do village, three miles from Ráiwind, on the branch line from that place to Gandá Singhwála. The population, according to the Census of 1881, was 5,187, consisting of 533 Hindus, 1,560 Sikhs, and 3,094 Musalmáns. It is an unpretentious collection of native houses, chiefly of unburnt bricks, and with no paved streets or *bázárs*. The main branch of the Lower Bári Doáb Canal passes close to it, and there is a canal rest-house here. It is a place of no importance. It has a Primary Vernacular School. It is not a municipal town. The population, as ascertained at the enumerations of 1868 and 1881 is shown in the margin.

Year of Census	Persons.	Males.	Females.
1868 ..	2,762	1,544	1,218
1881 ...	5 187	2,904	2,283

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Súr Singh.

Súr Singh is a large village in the Kasúr *tahsíl*, on the road from Ferozepore to Amristar, 19 miles north-east of Khem Karn. The population, according to the Census of 1881, was 5,104, consisting of

Chapter VI, B.

Minor Towns.

Súr Singh.

70 Hindus, 1942 Sikhs, and 1,992 Musalmáns. It is an unwalled ection of houses, mostly built of sun-dried bricks, with a few more commodious and better built houses of burnt bricks. It has a middle school, and is chiefly noted for the manufacture of a superior kind of chintz. It is not a municipal town. The population, as ascertained at the enumerations of 1868 l 1881, is shown in the margin.

ar of Census		Persons.	Males.	Females.
68	...	4,664	2,650	2,014
81	...	5,104	2,877	2,227

The constitution of the population by religion, and the number ccupied houses are shown in Table No. XLIII. Details of sex l be found in Table No. XX of the Census Report of 1881.

Sharakpur.

The town of Sharakpur is situated in latitude 31° 28′ north, and gitude 74° 8′ east, three miles to the west of the Rávi, and four-and-alf miles south east of the Degh. The population, according to the nsus of 1881, was 4,595, consisting of 546 Hindús, 196 Sikhs, and 53 Musalmáns. It is the head-quarters of a *tahsíl* and *thánah*. It urrounded by a high and thick mud built wall, against which some the houses are built. There are streets running the length and eadth of the town paved with *pakka* bricks. The majority of the uses are one-storied, and built of burnt bricks, and there are me few larger and more imposing houses. The town is extend-g beyond the walls, and an almost continuous *bázár* has now been rmed as far as the *tahsíl*, which is some 400 yards from one of e gates. The public buildings are the *tahsíl*, *thánah*, school-house d dispensary. There are quarters for Europeans in a *burj* near the síl. There is an indigenous Arabic school here also, which affords truction to seventy Muhammadan boys. The best rice in the district grown in the neighbourhood on land irrigated from the Degh. It is only town of any importance in the trans-Rávi tract, and the ntre of a considerable trade in local produce. It was constituted a nicipality in 1874, and it has at present twelve members, of which o are officials, the others being nominated by Government. The officials are—the Deputy Commissioner, President, and the *tahsíldár*. Its income for the last few years is shown in Table No. XLV, and is derived from octroi, sale of town sweepings, sale of garden produce, miscellaneous fees and fines, and ntributions from district funds. The population as ascertained the enumerations of 1868, 1875, and 1881, is shown in the margin.

Limits of Enumeration.	Year of Census.	Persons.	Males.	Females.
hole town ...	1868	4,162	2,223	1,939
	1881	4,595	2,354	2,241
nicipal limits	1868	4,162	......	......
	1875	4,425	......	......
	1881	4,595	......	......

The details in the margin give the population of suburbs. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town or Suburb.	Population. 1868.	Population. 1881.
harakpur town	4,162	4,36
ingián, Láwá Nawál, Shekhán, Semián ...		230

14

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

LAHORE DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	788,409	..	924,106
Cultivated acres ..	..	..	..	985,888	1,080,541	1,164,921
Irrigated acres ..	..	..	..	411,331	338,603	447,396
Ditto (from Government works) ..	..	..	..	77,963	117,227	180,483
Assessed Land Revenue, rupees ..	..	..	..	6,33,890	6,48,766	7,43,528
Revenue from land, rupees ..	..	..	..	4,15,924	6,07,306	5,93,457
Gross revenue, rupees ..	..	..	..	6,31,326	9,19,160	10,78,856
Number of kine ..	..	..	..	201,765	181,149	173,400
" sheep and goats ..	..	..	..	71,110	95,049	80,600
" camels ..	..	..	..	2,065	1,745	712
Miles of metalled roads ..	..	..	..	723	126	107
" unmetalled roads ..	..	..	..		594	686
" Railways ..	..	..	..	75	79	97
Police staff ..	..	..	1,277	1,443	1,378	1,374
Prisoners convicted ..	2,130	1,743	3,113	5,829	6,124	5,395
Civil suits,—number ..	3,873	3,982	7,050	11,027	14,897	16,318
" —value in rupees ..	5,79,998	7,64,228	11,62,776	10,81,955	6,78,123	8,58,281
Municipalities,—number ..	..	..	..	..	4	7
" —income in rupees ..	..	..	..	1,31,780	1,68,269	1,87,306
Dispensaries,—number of ..	..	..	..	3	3	3
" —patients ..	..	..	..	22,588	41,832	46,026
Schools,—number of ..	..	..	210	108	114	131
" —scholars ..	..	..	3,119	4,823	6,960	6,854

NOTE.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
Rain gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Lahore ..	174	257	139	162	94	103	172	231	199	320	260	152	156	162	113	208	338	186
Mean Meer ..	..	..	..	..	..	..	..	..	..	..	..	192	209	147	207	[illegible]	[illegible]	[illegible]
Niazbeg ..	..	..	..	..	..	..	..	..	..	..	..	176	240	167	185	211	[illegible]	[illegible]
Chunian ..	107	176	102	205	113	59	196	80	105	315	207	90	215	178	153	180	145	155
Van ..	..	..	..	..	..	..	..	..	..	..	..	183	190	109	143	218	210	162
Sharakpur ..	120	156	90	153	91	55	142	111	67	262	178	79	64	63	62	175	235	124
Kasur ..	95	103	126	219	78	58	148	161	120	451	127	149	168	88	141	172	180	152
Patti ..	..	..	..	..	..	..	..	..	..	..	..	144	192	111	162	177	256	174
Manhala ..	..	..	..	..	..	..	..	..	..	..	..	..	149	114	154	218	342	195

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette.*

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
MONTHS.	ANNUAL AVERAGES.		MONTHS.	ANNUAL AVERAGES.	
	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.		No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January ..	1	4	September ..	3	19
February ..	3	11	October ..	1	4
March ..	2	8	November ..	..	1
April ..	1	5	December ..	1	6
May ..	2	8	1st October to 1st January ..	1	11
June ..	2	12	1st January to 1st April ..	8	24
July ..	7	58	1st April to 1st October ..	19	[illegible]
August ..	4	40	Whole year ..	25	17[illegible]

NOTE.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
TAHSIL STATIONS.	AVERGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Chunian ..	26	75	71	172
Kasur ..	29	63	69	161
Sharakpur ..	24	81	65	17[illegible]

NOTE.—These figures are taken from pages 36, 37 of the Famine Report.

Table No. IV, showing TEMPERATURE.

1	2	3	4	5	6	7	8	9	10
YEAR.	TEMPERATURE IN SHADE (IN DEGREES FAHRENHEIT).								
	May.			*July.*			*[illegible]*		
	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
8-69							79·0	31·5	55·57
9-70	121·5	67·0	95·63	121·0	70·5	91·15	78·5	27·0	55·92
0-71	121·5	61·0	92·5	121·0	71·0	96·1	80·0	32·0	56·3
1-72	115·0	68·0	87·7	107·0	71·0	87·[illegible]	80·0	32·0	55·16
2-73	120·0	51·2	88·20	114·0	65·0	86·54	77·0	34·7	56·45
3-74	113·0	63·0	84·04	112·0	73·0	90·71	80·0	36·0	57·22
-75	114·0	61·2	90·55	105·3	77·0	88·96	81·0	30·4	56·00
-76	116·0	62·5	84·65	115·8	76·0	93·87	77·8	38·0	58·00
-77	113·2	89·7	62·3	116·0	87·6	72·7	76·1	50·9	25·0
[illegible]	111·8	85·1	61·0	112·5	94·4	73·[illegible]	78·7	55·8	40·1
79	103·8	83·4	62·9	117·5	89·7	68·0	79·7	55·9	29·3
-80	120·8	91·7	65·1	110·	98·4	76·9	75·7	55·3	54·8
-81	114·8	79·5	92·3	104·	70·8	87·1	78·0	38·5	56·6
-82	116·3	89·6	96·5	112·	88·1	78·0	79·2	58·8	25·0

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5	6
	District.	Tahsil. Lahore.	Tahsil. Chunian.	Tahsil. Kasur.	Tahsil. Sharakpur.
Total square miles	3,648	740	1,227	794	887
Cultivated square miles	1,821	487	570	551	213
Culturable square miles	1,268	135	558	178	397
Square miles under crops (average 1877 to 1882)	1,401	396	325	537	143
Total population	924,106	370,796	202,061	220,798	121,451
Urban population	204,553	149,369	11,039	39,550	4,595
Rural population	719,553	221,427	191,022	120,248	116,856
Total population per square mile	253	501	165	289	137
Rural population per square mile	197	299	156	239	132
Towns & villages. Over 10,000 souls	2	1		1	
5,000 to 10,000	5		1	4	
3,000 to 5,000	13	8	2	2	1
2,000 to 3,000	25	6	7	10	2
1,000 to 2,000	138	48	39	39	12
500 to 1,000	279	79	74	78	48
Under 500	1,081	234	270	261	316
Total	1,486	376	393	538	[illegible]
Occupied houses — Towns	35,102	24,077	2,184	8,098	793
Occupied houses — Villages	125,194	36,005	36,607	32,373	20,200
Unoccupied houses — Towns	12,096	7,531	890	3,197	478
Unoccupied houses — Villages	26,243	12,275	3,014	3,121	7,838
Resident families — Towns	51,072	37,133	2,617	10,276	1,046
Resident families — Villages	135,520	51,876	39,414	20,243	26,987

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable, and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9
			MALES PER 1,000 OF BOTH SEXES.		DISTRIBUTION OF IMMIGRANTS BY TAHSILS			
DISTRICTS.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Lahore.	Chunian.	Kasur.	Sharakpur.
Dehli	2,035	386	596	565	1,823	62	128	22
Ambala	1,618	966	591	639	1,095	124	377	22
Ludhiana	1,583	525	606	558	958	248	289	43
Jalandhar	3,562	928	538	544	2,368	129	1,095	120
Hoshiarpur	3,108	449	695	566	2,375	246	475	74
Kangra	1,022	155	744	716	876	65	66	16
Amritsar	41,483	17,548	430	412	24,149	1,351	15,112	871
Gurdaspur	21,531	1,937	394	515	17,311	496	3,312	412
Sialkot	27,113	3,679	579	415	20,983	499	1,720	3,906
Gujranwala	20,657	4,966	518	454	7,668	1,020	803	11,166
Ferozepore	10,816	15,773	442	563	1,688	4,086	4,915	127
Rawalpindi	870	2,493	653	773	802	18	33	17
Jhelum	758	1,030	730	740	612	1?	65	35
Gujrat	2,596	1,037	631	485	1,360	61	145	1,030
Mooltan	578	2,828	612	684	392	95	42	49
Jhang	1,600	416	625	589	320	407	312	457
Montgomery	11,562	14,974	520	608	831	7,433	424	2,864
Peshawar	280	1,377	706	769	620	14	26	20
Native States	3,491	4,184	542	600	1,551	557	1,964	124
N.-W. P. and Oudh	14,548	..	693	..	16,688	414	295	151
Kashmir	5,528	..	624	..	4,884	116	221	307
Europe, &c.	2,233	..	803	..	2,225	8	2	3

NOTE.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9
	District.			Tahsils.				
	Persons.	Males.	Females.	Lahore.	Chunian.	Kasur.	Sharakpur.	Villages.
Persons ..	924,106			370,706	202,061	229,798	121,451	719,555
Males ..	..	510,353	..	209,164	109,921	124,783	66,485	393,562
Females ..	..	..	413,753	161,632	92,140	105,015	54,966	325,9[illegible]
Hindus ..	193,319	110,298	83,021	91,879	42,787	42,160	16,996	125,576
Sikhs ..	125,591	71,533	54,058	[illegible],144	30,101	48,136	7,210	116,082
Jains ..	970	536	434	228	71	671		15[illegible]
Buddhists ..	..	..	..	..	..	..	..	
Zoroastrians ..	92	64	28	92				
Musalmans ..	599,477	324,672	274,805	224,500	128,905	138,828	97,244	477,36
Christians ..	4,644	3,241	1,403	4,440	197	3	4	22
Others and unspecified ..	13	9	4	13	..			
European & Eurasian Christians ..	3,884	2,800	1,[illegible]	3,875	3	2	4	
Sunnis ..	[illegible]	313,080	265,121	223,860	126,030	131,495	96,816	469,282
Shiahs ..	3,032	1,642	1,390	2,470	170	59	221	1,410
Wahabis ..	241	142	99	137	27	55	22	146

NOTE.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6
		Distribution by Tahsils.			
Language.	District.	Lahore.	Chunian.	Kasur.	Sharakpur.
Hindustani ..	23,889	22,749	428	528	184
Bagri ..	6	6			
Panjabi ..	890,038	338,117	201,530	229,223	121,168
Bilochi ..	7	7	..	..	
Pashtu ..	705	553	60	19	73
Pahari ..	133	133			
Kashmiri ..	[illegible]	3,822	29	24	23
Sindhi ..	86	86			
Nepalese ..	10	10			
Persian ..	611	609	..	2	
English ..	3,828	3,818	4	2	4

NOTE.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Total Numbers.			Males, by Religion.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman	
	Total population ..	924,106	[illegible]	413,785	110,298	71,333	536	324,672	1,000
18	Biloch ..	5,247	2,858	2,389	..	..	..	[illegible]	6
6	Pathan ..	6,976	4,380	2,696	..	..	..	4,275	8
1	Jat ..	157,670	[illegible]	68,574	2,930	45,726	..	40,434	171
2	Rajput ..	54,577	29,953	24,624	1,940	1,240	..	26,770	59
46	Dogar ..	6,733	[illegible]	3,000	5	..	..	3,728	7
8	Gujar ..	7,079	4,197	2,882	[illegible]	..	..	4,143	8
7	Arain ..	94,064	50,392	44,572	448	429	..	49,515	103
33	Kamboh ..	17,694	9,411	8,283	2,454	871	..	6,086	19
51	Mahtam ..	9,551	4,964	4,587	1,680	1,316	..	1,968	10
17	Shekh ..	17,853	9,979	7,874	..	..	..	9,979	19
3	Brahman ..	20,813	12,533	8,280	12,335	185	..	13	23
24	Saiyad ..	7,930	4,361	3,569	..	..	..	4,357	9
35	Faqirs ..	4,364	2,641	1,723	340	13	..	2,288	5
21	Nai ..	13,840	7,628	6,212	895	1,603	..	5,130	15
25	Mirasi ..	11,747	6,296	5,451	8	..	..	6,288	13
16	Khatri ..	32,970	18,737	14,233	17,053	1,673	..	..	36
10	Arorá ..	33,136	[illegible]	14,886	16,289	1,961	..	..	36
44	Khojah ..	12,313	6,936	5,377	..	..	..	6,936	13
52	Labana ..	10,116	5,434	4,682	3,554	1,856	..	24	11
26	Kashmiri ..	11,650	6,200	5,450	..	..	..	6,200	13
64	Changar ..	4,279	2,255	2,024	11	..	..	2,244	5
4	Chuhra ..	99,025	53,902	45,123	27,891	1,642	..	24,277	107
5	Chamar ..	4,775	2,928	1,847	2,826	77	..	25	5
19	Mochi ..	18,527	9,926	8,601	..	..	..	9,926	[illegible]
9	Julaha ..	35,742	19,549	16,193	194	..	..	19,353	39
15	Jhinwar ..	20,941	11,624	9,317	4,261	722	..	6,641	23
28	Machhi ..	24,747	13,197	11,550	..	..	..	13,197	27
22	Lohar ..	13,767	7,433	6,334	151	953	..	[illegible]	15
11	Tarkhan ..	31,669	[illegible]	14,051	933	6,563	..	9,865	34
13	Kumhar ..	31,524	16,849	14,675	878	1,062	..	14,909	34
32	Dhobi ..	15,596	8,549	7,047	948	1,308	..	6,293	17
23	Teli ..	23,066	12,356	10,710	40	..	..	12,316	25
50	Sunar ..	8,317	4,592	3,725	1,519	1,710	..	1,363	9

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females
12	Awan	2,470	1,364	1,106
14	Banya	2,093	1,300	793
27	Ahir	1,213	829	384
37	Mughal	3,676	2,006	1,670
38	Qassab	2,464	1,305	1,159
42	Mallah	2,398	1,281	1,117
49	Barwala	3,745	2,036	1,709
53	Bairagi	995	648	347
56	Kalal	1,909	1,075	834
61	Darzi	1,026	566	460
63	Madari	1,098	590	508
67	Lilari	1,107	595	512
71	Bawaria	2,000	1,032	968
72	Sansi	2,163	1,163	1,000
80	Rawal	1,508	881	627
84	Udasi	951	735	216
85	Od	1,873	984	889
88	Bhabra	949	541	408
89	Bazigar	1,361	597	764
90	Kayath	1,157	706	451
93	Raj	876	441	435
96	Kanchan	1,285	495	790
99	Kori	1,462	1,000	462
107	Jhabel	570	314	256
129	Beldar	791	374	417

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

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Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	DETAILS.	SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	268,616	156,762	211,164	202,328	30,634	54,6[illegible]
	Hindus	57,332	30,076	43,066	40,558	6,935	12,[illegible]
	Sikhs	37,536	18,344	29,239	28,043	4,158	7,67[illegible]
	Jains	274	180	197	179	65	69
	Buddhists	..	..	..	..	..	..
	Musalmans	170,572	107,423	135,039	132,973	19,031	34,402
	Christians	2,462	721	684	558	95	124
Distribution of every 10,000 souls of each age.	All ages	5,261	1,809	4,138	6,449	660	1,742
	0—10	9,975	9,915	25	85		
	10—15	9,329	7,472	659	1,494	10	34
	15—20	6,966	1,800	2,932	8,037	101	162
	20—25	4,167	215	5,576	9,387	256	267
	25—30	2,447	95	7,156	9,266	396	639
	30—40	1,327	64	8,042	8,622	630	1,314
	40—50	907	71	7,928	6,880	1,163	3,063
	50—60	785	59	7,249	4,694	1,965	5,247
	Over 60	811	57	5,815	2,154	3,372	7,789

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877	..	..	..	11,443	9,247	20,690	5	271	12,849
1878	..	..	..	19,380	16,253	35,633	1	3,434	23,508
1879	..	..	..	18,335	13,537	31,872	1,673	4,516	18,796
1880	19,065	16,259	35,324	13,345	10,689	24,034	14	171	15,581
1881	20,422	17,559	37,981	16,975	14,626	31,601	1,643	88	21,058

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XI A, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January	1,986	2,070	4,031	2,092	2,429	12,608
February	1,622	1,879	3,391	1,709	1,879	10,480
March	1,462	1,750	2,867	1,421	1,554	9,044
April	1,068	1,766	2,113	1,355	1,402	7,704
May	1,090	2,687	3,282	1,722	1,039	11,530
June	1,833	2,552	3,000	1,755	1,670	10,810
July	1,530	2,183	2,269	1,562	1,4[illegible]	[illegible]
August	1,414	2,122	1,724	2,098	3,178	10,536
September	1,648	3,207	1,639	2,466	3,538	12,440
October	1,064	5,506	2,526	2,435	4,601	17,232
November	2,152	5,472	2,600	2,631	4,014	17,469
December	2,331	4,439	2,430	2,836	3,433	15,469
Total	20,690	35,633	31,872	24,034	31,601	143,830

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XI B, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
anuary ..	1,447	1,212	2,704	1,392	1,571	8,326
February ..	1,133	1,083	2,028	1,088	1,231	6,563
March ..	961	985	1,385	881	936	5,148
pril ..	621	914	1,037	849	856	4,277
May ..	985	1,372	1,530	1,117	1,015	6,025
June ..	1,133	1,362	1,305	1,129	1,075	6,004
uly ..	988	1,046	1,100	860	789	4,783
ugust ..	854	1,082	1,002	1,321	1,510	5,769
September ..	887	2,268	1,046	1,614	2,040	7,855
October ..	1,114	4,562	1,886	1,644	3,684	12,890
November ..	1,300	4,406	1,990	1,785	3,691	13,172
December ..	1,426	3,210	1,783	1,901	2,660	10,980
TOTAL ..	12,849	23,508	18,706	15,581	21,058	91,792

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions { Total ..	240	108	2,864	2,421	493	255	70	14
All religions { Villages ..	204	81	2,279	1,989	400	210	59	13
Hindus ..	44	17	523	420	83	36	30	1
Sikhs ..	25	11	305	242	50	18	8	4
Musalmans ..	171	80	2,036	1,759	360	201	32	9

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1	2	3	4	5	1	2	3	4	5
	MALES.		FEMALES.			MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.		Under instruction.	Can read and write.	Under instruction.	Can read and write.
ll religions { Total ..	9,815	27,690	657	917	Musalmans ..	4,479	6,954	278	202
ll religions { Villages ..	4,062	12,896	138	114	Christians ..	360	[illegible]	258	523
Hindus ..	4,191	15,341	89	159	Tahsil Lahore ..	6,337	15,946	[illegible]	337
Sikhs ..	709	2,909	20	27	,, Chunian ..	1,276	5,320	24	40
Jains ..	41	236	5	2	,, Kasur ..	1,318	4,212	33	[illegible]
Buddhists ..	..	..	..	..	,, Sharkpur ..	884	2,212	22	[illegible]

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

able No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
868-69 ..	77,863	333,465	574,557	985,888	..	990,935	357,402	1,348,337	2,334,225	633,890	277,107
873-74 ..	117,227	221,376	741,938	1,080,541	..	865,069	395,822	1,260,898	2,341,439	648,766	205,092
878-79 ..	180,483	266,913	717,525	1,164,921	..	811,691	357,940	[illegible]	2,334,552	*743,528	256,556
Tahsil details for 1878-79—											
Tahsil Lahore ..	81,054	42,451	188,010	311,515	..	86,739	75,504	162,243	473,758	265,077	..
,, Chunian ..	56,967	41,457	265,953	364,377	..	357,136	63,456	420,592	754,969	166,001	236,556
,, Kasur ..	42,462	89,200	220,852	352,514	..	113,966	41,580	155,546	508,060	180,016	..
,, Sharkpur ..	..	93,805	42,710	136,515	..	253,850	177,400	431,250	567,765	137,977	..

NOTE.—These figures are taken from Table No. VIII of the Administration Report, except the last column, whic taken from Table No. I of the same Report.

* Includes 53,557 on account income from rakhs in 1878-7

... showing TENURES held direct from Government as they stood in 18[illegible]78-79.

NATURE OF TENURE.	Whole District. No. of estates.	Whole District. No. of villages.	Whole District. No. of holders or shareholders.	Whole District. Gross area in acres.	Tahsil Lahore. No. of estates.	Tahsil Lahore. No. of villages.	Tahsil Lahore. No. of holders or shareholders.	Tahsil Lahore. Gross area in acres.	Tahsil Chunian. No. of estates.	Tahsil Chunian. No. of villages.	Tahsil Chunian. No. of holders or shareholders.	Tahsil Chunian. Gross area in acres.	Tahsil Kasur. No. of estates.	Tahsil Kasur. No. of villages.	Tahsil Kasur. No. of holders or shareholders.	Tahsil Kasur. Gross area in acres.	Tahsil Sharakpur. No. of estates.	Tahsil Sharakpur. No. of villages.	Tahsil Sharakpur. No. of holders or shareholders.	Tahsil Sharakpur. Gross area in acres.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
A.—Estates not being village communities, and paying in common (Zamindari).																				
III.—*Paying 1,000 to 5,000 revenue.* (a). Held by individuals under the law of primogeniture.	1	1	1	1,686	..	..	..	..	..	..	..	..	1	1	[illegible]	1,686	..	..	..	..
(b). Held by individuals or families under the ordinary law.	1	1	1	1,467	..	..	..	..	1	1	1	1,467	..	..	..	..	..	..	..	..
IV.—*Paying 1,000 rupees revenue and under.*—As above (b) ..	42	42	42	26,889	11	11	11	8,024	9	9	9	8,507	5	5	5	1,389	17	17	17	8,069
Proprietary cultivating village communities.																				
B.—*Zamindari* .. Paying the revenue and holding the land in common.	117	117	1,280	100,525	6	6	398	2,668	45	45	553	25,339	27	27	148	15,840	39	39	187	65,678
C.—*Pattidari* .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	439	439	11,383	560,979	5	5	870	9,007	229	229	7,032	340,972	7	7	281	5,631	198	198	3,200	205,279
D.—*Bhayachara* .. In which possession is the measure of right in all lands.	397	307	24,288	617,745	147	147	10,570	204,636	77	77	4,630	139,452	49	49	8,163	88,188	124	124	6,530	185,469
E.—*Mixed or imperfect pattidari or bhayachara.* In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	471	471	45,342	674,077	164	164	14,719	196,562	31	31	2,430	65,281	256	256	27,835	389,493	20	20	302	22,741
F.—*Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of—*																				
I.—*Proprietors*, including individuals rewarded for service or otherwise, but not purchasers of Government waste.	18	18	34	6,426	12	12	25	2,761	1	1	2	650	4	4	6	1,900	1	1	1	25
II.—*Lessees* ..	21	21	682	29,451	12	12	674	20,463	7	7	7	6,047	..	..	..	..	2	2	1	2,941
G.—*Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class.*	7	7	9	8,590	6	6	6	7,390	..	..	..	..	..	..	..	..	1	1	3	1,000
H.—*Purchasers of Government waste paying revenue direct to Government and not included in any previous class.*	1	1	6	1,709	..	..	..	..	..	..	..	..	1	1	6	1,709	..	..	..	..
I.—*Government waste, reserved or unassigned* ..	85	..	..	238,679	..	..	..	..	84	..	..	236,595	1	..	..	2,184	..	..	..	..
Total ..	1,600	1,515	83,074	2,277,164	368	368	27,260	452,801	484	400	14,654	824,251	351	350	31,490	508,010	402	402	10,301	492,10[illegible]

Note.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11
	District Lahore.		Tahsil Lahore.		Tahsil Chunian.		Tahsil Kasur.		Tahsil Sharakpur.	
NATURE OF TENURE.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.										
I. Paying rent in cash. (a) Paying the amount of Government revenue only to the proprietors.	721	8,902	[illegible]	[illegible]	169	3,566	125	2,697	399	2,267
(b) Paying such amount, plus a cash Malikanah	6,112	68,692	904	10,797	1,103	10,083	3,627	38,750	518	3,462
(c) Paying at stated cash rates per acre	198	755	7	54	189	688	..	13	..	..
(d) Paying lump sums (cash) for their holdings	1,038	4,710	..	..	317	2,959	[illegible]	1,471	600	280
Total paying rent in cash	8,069	77,469	[illegible]	11,093	1,778	17,296	3,775	42,331	1,517	6,189
II. Paying rent in kind. (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more	30	299	25	262	..	[illegible]	9	37	..	..
(2) ⅓ produce and less than ½ produce	808	4,364	51	604	232	[illegible]	35	2,105	..	..
(3) ⅓ " ⅓ "	1,373	18,617	79	921	799	[illegible]	475	9,400	20	400
(4) ¼ " ¼ "	411	7,7[illegible]	42	382	276	4,292	72	3,047	1	10
(b) Paying a stated share of the produce plus a cash contribution. (1) Share of produce ½ and more	36	290	..	..	9	48	27	242	..	..
Total paying rent in kind	2,158	31,321	197	2,169	1,316	13,611	624	15,[illegible]	21	410
Grand Total of Tenants with rights of occupancy	10,227	108,780	1,196	13,262	3,094	30,907	4,399	58,0[illegible]	1,538	6,549
B.—TENANTS HOLDING CONDITIONALLY.										
I. For life	54	921	27	186	..	..	27	735	..	..
II. For period on lease. (a) Written	[illegible]	10,618	12	232	98	1,472	704	7,782	63	1,152
(b) Not written	[illegible]	3,906	..	..	518	934	41	439	115	2,533
III. Subject to village service and payment of rent	26	108	..	..	..	..	26	108	..	..
C.—TENANTS-AT-WILL.										
I. Paying in cash	21,691	141,195	2,725	15,840	2,666	29,522	11,000	72,210	[illegible]	23,623
II. Paying in kind. (a) ⅓ produce and more	2,741	12,117	2,026	7,115	360	3,102	55	500	[illegible]	1,400
(b) less than ⅓ produce	17,920	167,721	8,018	47,550	5,252	109,791	1,250	3,350	3,400	[illegible]
D.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.										
I. Sankalap or Dharmarth	132	226	..	..	31	101	61	45	40	[illegible]
II. Conditional on service	110	383	..	..	35	76	63	247	19	[illegible]
Grand Total of Tenures	54,512	446,045	14,004	84,185	12,054	175,885	17,686	143,478	10,768	42,497

Note.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly 1877-82.
Whole District ..	[illegible]16	273,777	[illegible]	[illegible]	[illegible],824	[illegible]	1,778	61,432
Tahsil Lahore ..	[illegible]40	45,604	[illegible]	[illegible]	20,748	[illegible]	578	..
" Chunian ..	42	145,112	4,6[illegible]	6,7[illegible]	[illegible],863	..	..	..
" Kasur ..	6	6,675	4,444	1,030	[illegible]	..	1,200	..
" Sharakpur ..	28	76,326	[illegible]	2,538	73,2[illegible]	..	..	..

NOTE.—These figures are taken from Table No. [illegible] of the Revenue Report for 1881-82.

Table No. XVIII, showing FORESTS.

1	2	3	4	1	2	3	4
Name of Forest.	Area in square miles.			Name of Forest.	Area in square miles.		
	Reserved.	Protected.	Unreserved.		Reserved.	Protected.	Unreserved.
Changa Manga ..	28			[illegible] in Lahore Tahsil			[illegible]
Shahdara ..	2			" Chunian			[illegible]
[illegible]nok ..	4			" Sharakpur			[illegible]
Sadhanwali & Muzang	1						

NOTE.—These figures are taken from Table No. XLIX of the Forest Report for 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads	[illegible]	[illegible]	2,669
Canals	9,916	[illegible]	2,088
State Railways	924	[illegible]	287
Guaranteed Railways	[illegible]	[illegible]	[illegible]
Miscellaneous	[illegible],347	[illegible]	1,[illegible]
Total	26,390	2,75,[illegible]	6,779

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	[illegible]	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
873-74 ..	[illegible]	24,375	233,108	89,125	[illegible]	32,908	35,438	97,581	69,213	1,059	2,690	34,604	..	2,680	4,655
874-75 ..	58[illegible],297	12,432	217,734	38,[illegible]	1,640	29,422	29,084	107,256	32,798	1,485	2,709	29,596	..	2,278	4,541
875-76 ..	706,918	16,468	[illegible]8,450	58,201	1,818	31,684	40,080	119,077	43,624	481	2,809	27,647	..	2,385	5,583
876-77 ..	929,363	22,415	[illegible]8,900	55,985	1,242	34,160	57,181	171,216	36,977	770	3,460	25,305	..	2,527	5,746
877-78 ..	960,214	17,795	408,015	7,882	[illegible],626	25,332	57,402	230,727	29,341	900	5,131	26,687	..	2,401	7,041
878-79 ..	843,364	21,105	442,815	74,739	1,363	26,996	70,651	76,282	31,383	819	4,790	36,826	..	2,467	8,180
879-80 ..	909,092	18,755	435,856	72,630	220	31,820	60,990	98,372	44,678	702	3,289	40,255	..	2,408	6,301
880-81 ..	850,540	19,725	331,815	68,102	563	46,261	45,506	102,419	50,016	702	4,613	34,724	..	2,201	4,675
881-82 ..	918,728	33,428	348,218	101,467	1,010	46,442	39,754	111,462	57,930	929	3,454	47,746	12	3,974	12,314
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
ahore ..	253,199	6,538	92,241	19,268	512	11,343	9,222	37,825	7,536	191	1,604	12,622	..	1,444	2,777
unian ..	208,361	2,220	94,333	21,549	143	6,152	12,350	15,217	14,580	252	851	14,692	2	252	2,860
sur ..	343,479	2,052	169,495	31,882	293	13,357	20,149	68,526	16,046	365	1,129	7,130	..	477	1,502
arakpur ..	91,642	11,350	47,234	2,965	9	4,518	13,140	2,287	486	16	661	2,804	..	516	682
OTAL ..	896,681	22,162	403,303	75,554	956	35,370	54,861	123,854	38,649	825	4,245	37,247	2	2,690	7,822

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	9	0	9	1,187
		Minimum	5	0	9	
Indigo		Maximum	13	5	3	..
		Minimum	8	0	0	
Cotton		Maximum	6	0	0	359
		Minimum	3	5	7	
Sugar		Maximum	16	10	4	..
		Minimum	9	5	4	
Opium		Maximum	8	0	0	6
		Minimum	8	10	6	
Tobacco		Maximum	9	10	0	676
		Minimum	8	4	10	
Wheat	Irrigated	Maximum	5	0	9	769
		Minimum	3	4	6	
	Unirrigated	Maximum	4	2	0	
		Minimum	2	7	3	
Inferior grains	Irrigated	Maximum	2	10	4	487
		Minimum	1	9	0	
	Unirrigated	Maximum	2	1	7	
		Minimum	1	9	3	
Oil seeds	Irrigated	Maximum	4	6	8	389
		Minimum	2	1	9	
	Unirrigated	Maximum	4	7	0	
		Minimum	2	4	10	
Fibres	Irrigated	Maximum	5	12	8	261
		Minimum	3	4	4	
	Unirrigated	Maximum	5	1	6	
		Minimum	2	11	4	
Gram		..	..	..	..	320
Barley		..	..	..	..	615
Bajra		..	..	..	..	451
Jawar		..	..	..	..	490
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8
Kind of stock.	Whole district for the years.			Tahsils for the year 1878-79.			
	1868-69.	1873-74.	1878-79.	Lahore.	Chunian.	Kasur.	Sharakpur.
Cows and bullocks	291,765	161,149	173,409	60,790	30,324	41,915	40,380
Horses	2,756	1,506	1,732	984	152	356	240
Ponies	2,782	1,950	1,591	709	325	203	355
Donkeys	8,799	11,129	13,128	2,510	2,102	1,116	7,400
Sheep and goats	71,110	95,049	80,500	37,149	24,905	2,146	16,300
Pigs	200	..	..	..	..	..	..
Camels	2,065	1,745	712	110	492	..	110
Carts	4,425	5,206	4,922	3,625	767	490	40
Ploughs	53,540	68,777	67,874	20,305	12,209	20,060	15,300
Boats	186	42	80	40	15	20	5

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

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Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.
1	Total population ..	81,556	237,756	319,312
2	Occupation specified ..	77,693	225,745	303,438
3	Agricultural, whether simple or combined.	6,485	108,615	115,100
4	Civil Administration ..	5,882	2,933	8,815
5	Army ..	8,371	347	8,718
6	Religion ..	1,651	3,451	5,102
7	Barbers ..	1,012	2,720	3,732
8	Other professions ..	1,311	2,167	3,478
9	Money-lenders, general traders, pedlars, &c.	1,605	927	2,532
10	Dealers in grain and flour ..	3,071	7,374	10,445
11	Corngrinders, parchers, &c.	808	1,013	1,821
12	Confectioners, green-grocers, &c.	2,399	1,541	3,940
13	Carriers and boatmen ..	3,654	4,530	8,184
14	Landowners ..	2,728	49,096	51,824
15	Tenants ..	2,680	46,293	48,973
16	Joint-cultivators ..	249	4,272	4,521
17	Agricultural labourers ..	334	5,001	5,335
18	Pastoral ..	321	4,083	4,404
19	Cooks and other servants ..	6,109	1,021	7,130
20	Water-carriers ..	1,636	5,612	7,248
21	Sweepers and scavengers ..	2,452	19,633	22,085
22	Workers in reed, cane, leaves, straw, &c.	1,251	544	1,795
23	Workers in leather ..	454	15[illegible]	[illegible]
24	Boot-makers ..	1,217	3,706	4,9..
25	Workers in wool and pashm	677	36	713
26	" " silk ..	1,017	17	1,034
27	" " cotton ..	2,825	15,677	18,502
28	" " wood ..	2,359	5,282	7,641
29	Potters ..	550	4,753	5,303
30	Workers and dealers in gold and silver.	1,713	1,457	3,170
31	Workers in iron ..	791	2,161	2,952
32	General labourers ..	8,771	12,057	20,828
33	Beggars, faqirs, and the like	3,267	12,998	16,265

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.
Number of mills and large factories	..	..	..	..	..	..	..	..	..	..
Number of private looms or small works.	194	8,561	521	321	59	2,185	1,056	122	272	600
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	431	19,742	1,267	848	200	3,182	2,460	844	1,572	1,120
Value of plant in large works ..	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	1,22,750	3,38,272	1,47,281	18,185	26,601	6,45,490	4,06,500	1,49,840	1,54,442	3,11,570

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	1	1
Number of private looms or small works.	1,659	1,618	400	52	112	959	212	15,96
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	215	215
Number of workmen in small works or independent artisans.	2,805	3,481	880	214	555	1,597	584	41,232
Value of plant in large works	..	..	..	..	..	..	67,000	67,000
Estimated annual out-turn of all works in rupees.	6,18,640	2,41,554	3,14,640	80,892	1,04,057	18,30,835	2,41,219	62,52,888

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
TRADE.		PRINCIPAL MERCHANDISE CARRIED.	Average duration of Voyage in days.		Distance in miles.
From	To		Summer, or floods.	Winter or low water.	
...kar ..	Firozpur ..	Iron and sajji	90	120	400
...zpur ..	Sukkar ..	Wheat, gram, til, rape and wool	30	45	400
...o. ..	Kotri ..	Do. Do.	40	50	600

NOTE.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	NUMBER OF SERS AND CHITANKS PER RUPEE.																													
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	16	5	24	5	18	8	..	..	17	3	17	12	8	15	13	14	..	..	3	6	2	6	1	14	103		10	4	10	13
1862-63 ..	26	11	46	2	57	6	..	..	32	8	27	..	9	10	21	10	..	..	2	12	2	6	1	14	89	7	8	2	6	6
1863-64 ..	20	13	44	12	44	13	..	..	36	15	33	11	9	12	23	7	..	..	1	8	2	5	2	..	83	8	8	6	9	3
1864-65 ..	23	8	38	2	34	13	..	..	28	11	23	12	7	12	15	12	..	..	1	10	2	9	1	14	88	3	8	6	9	1
1865-66 ..	17	5	32	8	29	1	..	..	23	7	22	10	7	7	18	10	..	..	2	9	2	9	1	8	86	1	5	6	9	3
1866-67 ..	20	1	31	9	30	1	..	..	24	11	21	12	6	13	18	7	..	..	2	7	2	6	1	6	79	11	8	6	9	2
1867-68 ..	17	4	25	10	22	2	..	..	21	12	19	5	7	5	14	8	..	..	2	15	2	1	1	5	80	8	8	6	9	1
1868-69 ..	13	..	19	9	17	11	..	..	14	14	14	14	7	4	9	13	..	..	2	8	2	..	1	4	80	1	8	6	9	2
1869-70 ..	10	3	15	3	10	1	..	..	12	15	11	6	5	8	9	10	..	..	2	..	2	1	1	5	82	1	8	6	8	13
1870-71 ..	14	7	20	6	15	15	..	..	19	3	15	15	5	15	14	3	..	..	2	1	2	1	1	8	96	10	8	6	9	1
1871-72 ..	17	8	23	..	20	..	22	..	22	..	20	..	12	..	12	..	8	..	2	8	2	8	1	7	110	..	9	..	9	12
1872-73 ..	21	8	25	..	23	..	27	..	31	..	27	..	15	..	14	..	10	..	[illegible]	12	2	8	1	7	80	..	9	..	9	12
1873-74 ..	22	..	26	..	31	..	28	..	35	..	33	..	15	..	17	..	12	..	2	12	2	12	1	10	120	..	9	..	10	..
1874-75 ..	24	..	40	..	38	..	35	..	35	..	27	..	13	..	11	..	16	..	2	12	2	12	1	10	100	..	[illegible]	..	10	..
1875-76 ..	12	8	29	..	31	..	30	..	30	..	24	..	14	..	14	..	12	..	2	12	2	12	1	10	88	..	8	..	10	4
1876-77 ..	29	..	55	..	49	..	41	..	50	..	32	..	17	..	16	..	14	..	2	8	2	12	1	8	80	..	8	..	10	..
1877-78 ..	15	..	22	..	20	..	21	..	21	..	14	..	9	8	10	..	14	..	2	8	2	12	1	8	100	..	8	..	9	12
1878-79 ..	13	..	20	..	15	8	13	..	16	..	15	..	9	8	9	..	12	..	3	..	1	4	1	4	80	..	8	..	9	8
1879-80 ..	12	12	17	..	16	8	15	8	18	..	16	..	9	..	12	..	7	..	2	12	2	8	1	..	60	..	8	..	10	8
1880-81 ..	15	..	22	..	19	..	22	..	23	..	16	8	6	..	15	8	16	..	2	4	2	4	1	4	80	..	8	..	11	..
1881-82 ..	19	8	32	..	27	..	31	..	20	..	20	..	7	..	15	..	20	..	3	..	2	4	1	6	70	..	8	..	11	..

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices of the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

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Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMELS PER DAY.		DONKEYS, SCORE PER [illegible]		[illegible] PER DAY.	
	Skilled.		Unskilled.		Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Highest	Lowest	Highest	Lowest								
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.
1868-69 ..	0 8 0	0 5 0	0 4 0	0 2 0	1 12 0		0 8 0	0 6 0	3 1[illegible]		[illegible]	[illegible] 0
1873-74 ..	0 8 0	0 6 0	0 3 4	0 3 0	1 12 0			0 5 3	3 1 [illegible]		[illegible]	
1878-79 ..	0 10 0	0 4 0	[illegible]	0 2 0	0 14 3	0 0 0		0 6 0	3 7 0			
1879-80 ..	0 10 0	0 4 0	0 4 0	0 2 0	0 14 3	0 0 0		0 [illegible] 0	3 7 [illegible]			[illegible]
1880-81 ..	0 10 0	0 4 0	0 4 0	0 2 0	0 14 3	0 0 0		0 6 0	3 7 0			[illegible]
1881-82 ..	0 10 0	0 4 0	0 4 0	0 2 0	0 14 3	0 0 0		0 6 0	3 7 0			0 10 [illegible]

NOTE.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	4,15,524	97,556	..	..	67,165	26,731	1,84,418	801,[illegible]
1869-70	4,90,547	1,58,101	..	..	57,547	32,888	1,75,698	920,781
1870-71	5,02,511	60,065	..	..	46,481	44,498	1,89,062	842,617
1871-72	5,02,781	74,421	..	44,956	59,007	44,068	2,02,099	928,022
1872-73	5,04,748	97,278	..	47,845	57,485	42,196	1,67,411	916,958
1873-74	5,18,236	87,315	..	45,715	48,023	32,872	1,81,234	908,295
1874-75	5,26,817	81,555	..	45,692	58,150	41,731	1,92,568	946,51[illegible]
1875-76	5,30,579	99,364	..	47,653	78,366	34,044	2,04,995	995,001
1876-77	5,26,456	76,122	..	45,418	83,971	39,211	1,89,441	960,619
1877-78	5,24,837	[illegible]	..	45,888	57,098	41,500	2,04,158	993,626
1878-79	5,23,457	1,28,145	..	65,551	73,815	41,508	2,05,517	10,55,793
1879-80	5,61,629	1,42,501	..	63,753	74,975	39,135	2,23,188	11,05,181
1880-81	5,62,991	1,36,974	..	63,524	95,546	40,049	2,57,715	11,57,699
1881-82	5,64,913	1,64,745	..	65,107	1,02,838	54,174	2,63,602	12,15,37[illegible]

NOTE.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded :—
"Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	FLUCTUATING REVENUE.					MISCELLANEOUS REVENUE.				
			Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	Grazing dues. By enumeration of cattle.	Grazing dues. By grazing leases.	Sale of wood from rukhs and forests.	Bajjri.	Total miscellaneous land revenue.
District Figures.												
Total of 5 years— 1868-69 to 1872-73 ..	2,4,51,756	4,87,416	3,155	1,102	2,46,479	..	3,11,070	28,086	75,768	36,453	..	1,76,346
Total of 5 years— 1873-74 to 1877-78 ..	[illegible]	[illegible]	3,648	10,992	3,21,335	..	3,51,605	331	56,341	6,736	..	79,744
1878-79 ..	5,26,455	1,27,[illegible]	[illegible]	2,4[illegible]	[illegible]	..	1,12,775	..	11,189	175	..	14,780
1879-80 ..	5,68,112	1,32,510	461	2,741	1,13,512	..	1,17,225	..	11,509	1,411	..	15,285
1880-81 ..	5,63,590	1,29,269	201	2,827	1,09,743	..	1,13,391	..	12,564	..	..	15,878
1881-82 ..	5,65,474	1,47,508	180	3,190	1,26,123	..	1,30,040	..	13,721	..	..	17,468
Tahsil Totals for 5 years— 1877-78 to 1881-82.												
Tahsil Lahore ..	6,95,408	2,41,903	617	..	1,88,735	..	1,93,574	..	23,040	1,18[illegible]	..	48,329
[illegible]unian ..	7,24,023	1,43,812	706	..	1,22,580	..	1,27,[illegible]	..	11,480	3,385	..	15,916
[illegible]sur ..	7,55,029	2,31,520	655	14,011	1,96,968	..	2,19,819	..	10,540	705	..	12,201
[illegible]arakpur ..	5,69,912	9,600	41	..	..	..	2,094	..	6,351	..	..	7,506

NOTE.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of Patients Treated.														
		Men.					*Women.*					*Children.*				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Lahore Mayo Hospital ..	C. H.	19,028	19,294	16,528	19,903	17,885	5,922	6,900	8,820	7,945	6,439	3,788	5,661	6,741	6,922	6,348
Kasur ..	1st	4,317	5,723	5,809	5,628	5,576	1,420	1,786	1,730	1,700	1,680	1,318	1,741	1,743	1,779	2,149
Mean Meer ..	2nd	3,298	4,385	2,580	2,728	2,539	652	841	584	676	663	419	595	483	496	533
Sharakpur ..	3rd	..	..	5,393	3,849	3,288	..	..	1,641	1,080	1,037	..	..	2,059	1,060	1,425
Chunian ..	2nd	..	..	..	..	4,052	..	..	..	..	956	..	..	..	..	599
Total ..	..	26,643	29,402	33,310	32,108	33,340	7,994	9,527	12,281	11,401	10,775	5,525	7,997	11,026	10,257	11,054

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	*Total Patients.*					*In-door Patients.*					*Expenditure in Rupees.*				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Lahore Mayo Hospital ..	C. H.	28,738	31,855	31,589	34,770	30,672	1,701	2,080	2,837	1,579	1,938	22,251	16,830	18,529	19,773	23,598
Kasur ..	1st	7,055	9,250	9,288	9,107	9,405	288	390	419	313	355	3,281	3,278	2,498	3,396	3,236
Mean Meer ..	2nd	4,369	5,821	3,647	3,900	3,735	93	195	166	151	167	1,944	4,557	1,440	1,105	984
Sharakpur ..	3rd	..	..	9,093	5,989	5,750	..	..	..	..	..	..	..	1,222	578	1,093
Chunian ..	2nd	..	..	..	..	5,607	..	..	..	..	31	..	..	..	..	746
Total ..	..	40,162	46,926	53,617	53,766	55,169	2,091	2,665	3,422	2,043	2,401	27,476	24,665	23,689	24,852	29,707

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	*Number of Civil Suits concerning*				*Value in rupees of Suits concerning* *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	* Land.	* Other matters.	* Total.	
1878	14,903	337	1,316	16,556	72,208	7,80,073	8,52,281	9,120
1879	12,886	378	1,253	14,517	68,321	6,42,126	7,10,447	11,406
1880	13,499	613	1,224	15,336	91,867	7,20,380	8,12,247	11,952
1881	14,738	463	1,400	16,601	81,378	9,07,527	9,88,905	10,460
1882	14,770	480	1,184	16,434	85,774	9,27,766	10,13,540	11,267

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	DETAILS.	1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	8,906	9,606	9,778	10,883	12,195
	Discharged	2,602	3,260	3,796	3,860	6,422
	Acquitted	867	704	1,748	2,143	775
	Convicted	5,386	5,596	3,080	4,899	4,827
	Committed or referred	42	32	96	70	143
Cases disposed of.	Summons cases (regular)	..	..	..	1,958	2,448
	" (summary)	..	..	..	1,020	1,343
	Warrant cases (regular)	..	..	..	1,882	2,124
	" (summary)	..	..	..	421	141
	Total cases disposed of	4,662	4,843	4,826	5,281	6,116
Number of persons sentenced to	Death	9	2	6	3	5
	Transportation for life	4	5	4	5	6
	" for a term	..	6	..	1	1
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	3,164	2,625	2,144	3,136	2,930
	" 10 to 50 rupees	621	503	602	622	705
	" 50 to 100 "	83	45	45	43	51
	" 100 to 500 "	32	10	21	18	16
	" 500 to 1,000 "	3	2	..	19	..
	Over 1,000 rupees	1	..	3	1	..
	Imprisonment under 6 months	734	774	777	364	537
	" 6 months to 2 years	465	387	307	385	366
	" over 2 years	40	..	43	37	17
	Whipping	251	158	198	164	142
	Find sureties of the peace	39	183	149	170	95
	Recognisance to keep the peace	164	54	77	79	146
	Give sureties for good behaviour	429	1,328	188	265	452

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	Number of cases inquired into.					Number of persons arrested or summoned.					Number of persons convicted.				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	11	7	11	12	5	88	101	98	133	85	40	87	72	80	33
Murder and attempts to murder	13	15	9	16	10	20	25	20	24	23	7	13	7	10	[illegible]
Total serious offences against the person	133	143	99	142	104	181	227	197	284	185	109	122	96	168	[illegible]5
Abduction of married women	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	590	740	938	800	724	288	405	519	441	376	189	245	347	268	2[illegible]3
Total minor offences against the person	88	119	103	116	104	143	188	166	195	188	94	132	95	109	[illegible]3
Cattle theft	258	323	393	323	336	198	293	322	290	276	122	185	204	198	[illegible]3
Total minor offences against property	1,369	1,763	1,641	1,410	1,330	1,107	1,627	1,409	1,319	1,186	755	1,115	966	906	8[illegible]3
Total cognizable offences	2,209	2,798	2,814	2,499	2,301	1,884	2,584	2,404	2,401	2,061	1,213	1,715	1,593	1,549	1,327
Rioting, unlawful assembly, affray	2	4	3	..	2	6	16	22	..	12	2	13	12	..	
Offences relating to marriage	6	10	5	8	2	10	5	8	13	3	8	5	4	2	..
Total non-cognizable offences	146	217	179	183	177	249	405	242	272	304	175	285	123	171	2[illegible]1
GRAND TOTAL of offences	2,355	3,015	2,993	2,682	2,478	2,033	2,989	2,646	2,673	2,365	1,388	2,000	1,716	1,720	1,51[illegible]

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
	Total Area and Revenue Assigned.								Period of Assignment.	
TAHSIL.	Whole Villages.		Fractional parts of Villages.		Plots.		Total.		In perpetuity.	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
hore ..	74,586	40,916	14,258	6,372	8,797	11,236	97,641	67,524	50,524	33,281
unian ..	69,886	13,044	12,571	1,246	12,524	5,337	94,931	19,627	22,723	[illegible]
sur ..	26,709	6,304	7,306	4,634	4,126	3,701	38,781	14,639	24,609	7,380
rakpur ..	57,878	16,783	11,865	5,037	5,008	2,431	79,751	24,251	26,236	6,557
Total District ..	229,140	86,047	46,450	17,289	30,455	22,705	306,054	126,041	123,092	53,474

1	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	Period of Assignment.—*Concluded.*								No. of Assignees.					
TAHSIL.	For one life.		For more lives than one.		During maintenance of Establishment.		Pending orders of Government.							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	Total.
hore ..	39,519	30,598	..	..	7,548	3,045	..	..	163	471	..	92	..	726
unian ..	36,200	8,412	11,112	2,511	22,946	3,048	..	..	11	156	2	409	..	668
sur ..	8,480	5,693	5,325	1,345	317	221	..	..	17	304	19	181	..	521
arakpur ..	15,882	7,510	32,646	9,889	987	295	..	..	101	93	4	209	..	407
Total District ..	102,081	52,213	49,083	13,745	31,798	6,609	..	..	292	1,024	25	981	..	2,322

Note.—These figures are taken from Table No. XII of the Revenue Report of 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	Balances of land revenue in rupees. — Fixed revenue.	Balances of land revenue in rupees. — Fluctuating and miscellaneous revenue.	Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
1868-69	13,013	..	..	4,719
1869-70	5,565	..	14,022	4,125
1870-71	3,345	..	495	3,015
1871-72	6,142	..	159	5,310
1872-73	1,580	..	27	2,720
1873-74	1,771	..	6	1,710
1874-75	1,310	..	4	1,310
1875-76	4,281	2,500	44	5,435
1876-77	2,231	562	..	1,240
1877-78	1,404	590	..	2,550
1878-79	2,998	10,120	..	400
1879-80	2,949	7,758	11	1,000
1880-81	2,639	17,242	..	1,215
1881-82	2,330	14,915	..	1,000

Note.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			*Non-Agriculturists.*			*Agriculturists.*		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	1,602	28,409	5,75,109	..	..	..	3,900	58,275	6,93,6[illegible]
Total of 4 years—1874-75 to 1877-78 ..	949	20,322	5,33,893	374	8,907	1,70,779	1,245	15,986	2,77,0[illegible]
1878-79 ..	369	4,252	1,43,615	124	3,771	55,976	385	4,675	99,9[illegible]
1879-80 ..	311	6,215	1,32,033	110	2,142	45,393	457	6,649	1,20,2[illegible]
1880-81 ..	380	5,611	1,66,930	125	8,890	62,006	513	6,782	1,32,7[illegible]
1881-82 ..	342	5,687	1,10,336	136	2,657	91,615	524	6,516	1,50,3[illegible]
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Lahore ..	1,013	8,418	4,31,162	257	2,591	1,67,169	1,208	10,440	3,36,9[illegible]
„ Chunian ..	179	7,140	65,756	94	4,809	55,907	210	6,331	40,4[illegible]
„ Kasur ..	229	5,008	1,03,989	53	1,580	39,902	636	8,750	1,71,7[illegible]
„ Sharakpur ..	257	7,425	55,054	196	6,260	49,408	178	3,604	28,8[illegible]

	11	12	13	14	15	16	17	18	19
YEAR.	MORTGAGES OF LAND.—Concluded.			REDEMPTIONS OF MORTGAGED LAND.					
	Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES. Total of 6 years—1868-69 to 1873-74 ..	..	..	..	..	..	..	..	..	..
Total of 4 years—1874-75 to 1877-78 ..	732	18,992	1,65,810	518	5,833	70,081	183	4,488	29,9[illegible]
1878-79 ..	246	4,999	57,013	193	1,778	30,905	71	1,453	13,9[illegible]
1879-80 ..	321	6,071	81,058	197	1,975	33,448	79	1,368	15,0[illegible]
1880-81 ..	307	5,734	86,579	225	2,510	36,175	91	1,409	22,2[illegible]
1881-82 ..	374	6,677	1,21,305	213	2,513	37,613	87	1,485	18,2[illegible]
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Lahore ..	476	4,263	1,48,292	627	4,557	1,21,641	190	1,406	37,0[illegible]
„ Chunian ..	321	12,070	99,792	66	2,033	10,966	77	3,806	17,3[illegible]
„ Kasur ..	392	8,391	1,09,390	169	2,465	19,809	125	2,752	27,1[illegible]
„ Sharakpur ..	279	4,403	51,310	135	1,781	13,058	18	190	2,4[illegible]

NOTE.—These figures are taken from Tables Nos. XXXV and XXXV B of the Revenue Report. No details for transfers [illegible] agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier yea[rs] include *all* sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	1,51,251	38,694	1,40,280	37,544	3,205	394	512	4,111	16,07,829	95,788	1,02,378	18,05,9[illegible]
1878-79 ..	1,44,931	58,386	1,30,189	55,545	3,641	291	420	4,352	14,46,501	14,819	1,71,509	16,32,8[illegible]
1879-80 ..	1,58,166	65,022	1,43,292	61,503	3,552	85	262	4,108	16,99,357	36,131	1,25,566	18,77,5[illegible]
1880-81 ..	1,83,932	73,783	1,68,224	69,730	3,470	68	265	4,029	15,50,241	1,42,040	1,25,682	18,23,8[illegible]
1881-82 ..	1,92,910	76,092	1,78,774	66,806	3,337	65	204	3,935	17,53,475	21,127	1,45,218	19,54,1[illegible]

NOTE.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Repo[rt].

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	55,996	2,042	1,586	9,973	2,339	..	21,983	37,923
1875-76 ..	..	..	53,700	2,191	171	12,741	2,285	159	31,940	49,487
1876-77 ..	..	..	59,818	2,264	108	13,981	2,398	434	36,892	56,077
1877-78 ..	..	..	46,828	2,577	108	13,905	3,809	674	21,010	42,083
1878-79 ..	..	..	41,740	2,413	948	13,556	2,936	364	12,730	32,953
1879-80 ..	73,900	1,134	75,034	1,905	1,103	11,817	3,683	636	12,767	31,916
1880-81 ..	73,204	1,068	74,272	1,570	3,066	10,869	3,517	202	13,459	32,687
1881-82 ..	75,657	945	76,602	1,822	3,553	11,541	6,487	690	16,448	40,541

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
	FIGURES FOR BOYS.																			
1877-78 ..	1	78	1	443	..	..	1	318	4	354	6	982	..	..	1	44	45	2,148	30	1,727
1878-79 ..	1	53	1	447	..	..	1	293	4	323	6	853		..	1	55	44	1,873	28	1,517
1879-80 ..	1	48	1	32	..	..	1	178	3	242	6	160	7	1,165	26	1,190	39	1,963	..	..
1880-81 ..	1	44	1	34	..	..	2	161	2	78	6	190	7	1,162	30	1,629	39	2,066	..	..
1881-82 ..	1	56	1	25	..	..	2	142	2	78	6	159	7	1,162	27	1,466	39	2,297	..	..
	FIGURES FOR GIRLS.																			
1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	8	80	6	122	31	758
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	79	6	128	33	899
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	106	6	120	30	795
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3	145	6	124	31	819
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	176	6	117	28	759

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXIIIA, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Lahore	34		34	43		43
Sub-Registrar Lahore	2,015	608	2,623	2,024	591	2,615
" Mean Meer	27	100	127	18	66	84
" Kasur	430	144	574	476	157	633
" Chunian	247	157	404	242	128	370
" Sharakpur	197	70	267	152	38	190
Total of district	2,950	1,079	4,029	2,955	980	3,935

Note.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	Number of Licenses granted in each Class and Grade.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				Class II.				Class III.					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Re. 2	3 Re. 1			
878-79 ..	3	7	6	16	22	39	130	485	1,114	2,803	13,231	17,856	88,063	1,469
879-80 ..		5	6	13	23	78	240	650	1,431	8,063	10,545	21,061	53,239	1,469
880-81 ..	1	3	1	16	14	42	152	893	..	..	..	1,123	18,720	274
881-82 ..	1	3	1	16	14	43	150	836	..	..	..	1,064	18,160	254
ahsil details for 1881-82—														
ahsil Lahore ..	1	3	..	14	8	22	74	345	..	..	..	467	9,500	47
" Chunian ..	..	..	1	2	2	12	26	218	..	..	..	261	3,930	99
" Kasur ..	..	..	..	..	..	4	41	199	..	..	..	244	3,215	61
" Sharakpur ..	..	..	..	..	4	5	9	74	..	..	..	92	1,515	47

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	Fermented Liquors.					Intoxicating Drugs.						Excise Revenue from		
	Number of central distilleries.	No. of retail shops.		Consumption in gallons.		No. of retail licenses.		Consumption in maunds.				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
877-78 ..	12	90	52	2,547	16,254	125	125	144	64	364	..	86,878	41,292	128,170
878-79 ..	13	78	32	1,341	13,404	125	125	160¾	65	166½	..	73,121	39,729	112,844
879-80 ..	12	76	38	1,242	15,517	125	125	156	71	277	..	74,937	38,580	113,517
880-81 ..	4	87	47	984	20,505	125	125	150¼	22	37	¼	94,973	40,812	135,785
881-82 ..	4	91	41	990	19,100	129	129	157¼	25½	67½	..	102,838	54,174	157,012
Total ..	45	422	120	7,104	84,780	629	629	769	247½	912	¼	432,747	214,581	647,828
verage ..	9	84	88	1,421	16,958	126	126	154	49½	182½	..	86,549	42,916	129,466

Note.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XLII, showing CONVICTS in DISTRICT GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		*No. imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	..	..	674	..	402	192	..	28	..	3	228	..	..
1878-79	578	..	1,312	..	760	368	..	109	..	19	664	..	..
1879-80	657	..	1,244	..	340	89	..	61	42	13	197	..	2
1880-81	549	..	1,182	..	331	89	..	27	152	17	256	37	..
1881-82	523	..	1,029	..	274	162	..	32	167	10	262	41	..

1	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							*Previously convicted.*			*Pecuniary results.*	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	352	127	164	20	8	2	1	62	11	7	15,102	..
1878-79	907	389	562	42	21	5	..	78	123	15	31,194	..
1879-80	150	134	200	53	2	1	..	85	55	35	32,001	4,256
1880-81	62	156	143	153	3	2	4	48	10	2	[illegible]	[illegible]
1881-82	160	127	174	66	3	3	1	42	6	9	24,405	66

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIIA, showing CONVICTS in LAHORE CENTRAL GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		*No. imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	1,995	..	235	..	1,132	580	..	101	..	31	1,006	..	..
1878-79	1,740	..	12	..	760	368	..	58	..	21	852	..	..
1879-80	2,110	..	18	..	1,405	515	..	72	171	52	990	..	56
1880-81	2,156	..	23	..	1,314	486	..	87	170	81	970	..	54
1881-82	2,024	..	12	..	1,329	439	..	83	175	77	915	..	57

1	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							*Previously convicted.*			*Pecuniary results.*	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	232	132	545	503	690	125	3	169	53	89	99,328	14,571
1878-79	16	44	505	419	643	124	1	140	45	75	1,19,934	18,353
1879-80	3	116	228	847	604	298	..	78	40	45	1,27,176	47,640
1880-81	48	113	181	781	595	805	1	154	57	54	1,11,212	29,820
1881-82	19	86	252	779	563	816	..	168	69	57	1,20,253	4,087

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIIB, showing CONVICTS in FEMALE GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		No. imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	..	171	..	46	135	65	..	..	..	..	..	..	..
1878-79	..	163	..	66	124	72	..	..	..	..	..	..	..
1879-80	..	226	..	47	125	61	..	..	..	..	..	..	..
1880-81	..	220	..	50	120	63	..	..	..	..	..	..	..
1881-82	..	219	..	87	183	78	..	..	..	..	..	..	..

1	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	55	13	59	29	38	20	..	10	4	1	10,765	1,
1878-79	63	[illegible]	40	49	24	81	..	8	4	1	12,903	1,
1879-80	9	18	41	61	20	61	..	9	6	1	12,861	1,
1880-81	12	10	54	46	29	59	..	2	10	1	12,660	1,
1881-82	6	24	53	53	34	61	..	8	4	1	13,003	

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per occupied house.
Lahore ..	Lahore ..	149,369	53,641	4,627	227	86,413	4,461	24,077	
Chunian ..	Chunian ..	8,122	3,835	202	..	4,085	..	1,527	
	Khudian ..	2,917	1,071	1[illegible]	..	1,694	..	607	
Kasur ..	Kasur ..	17,336	3,074	242	168	13,852	..	3,890	
	Patti ..	6,407	1,043	174	421	3,5[illegible]	..	1,091	
	Khemkarn ..	5,516	1,650	408	..	3,456	..	1,045	
	Raja Jang ..	5,137	533	1,560	..	3,094	..	798	
	Sur Singh ..	5,104	1,170	1,042	..	1,992	..	1,834	
Sharakpur ..	Sharakpur ..	4,595	546	196	..	3,853	..	799	

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLVA, showing MANUFACTURES.

1	2	3	4	5	6	7
	Silk.	Cotton.	Wool.	Other Fabrics.	Paper.	Wood.
Number of mills and large factories ..	..	..	..	..	..	..
Number of private looms or small works ..	144	1,100	36	100	15	336
Number of workmen in large works. Male ..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	361	2,000	100	200	40	453
Value of plant in large works ..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	1,08,300	2,25,000	27,000	72,000	13,500	1,75,000

1	8	9	10	11	12	13
	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.	Leather.	Pottery, common and glazed.
Number of mills and large factories ..	..	..	..	..	..	..
Number of private looms or small works ..	113	110	150	140	250	
Number of workmen in large works. Male ..	..	..	..	..	..	
Number of workmen in large works. Female ..	..	..	..	..	..	
Number of workmen in small works or independent artisans.	269	295	846	210	632	160
Value of plant in large works ..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	1,45,260	1,32,450	1,52,280	1,13,400	3,12,840	21,120

1	14	15	16	17	18	19
	Oil-pressing and refining.	Pashmina and shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories ..	..	..	..	..	..	..
Number of private looms or small works ..	50	52	20	[illegible]00	120	3,125
Number of workmen in large works. Male ..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	125	214	60	550	230	6,745
Value of plant in large works ..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	84,375	80,892	21,600	9,90,000	1,40,500	28,15,817

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	*Total population by the Census of*	*Total births registered during the year.*					*Total deaths registered during the year*				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	18[illegible]
ahore	Males ..	51,258	1,678	1,990	1,362	1,679	1,808	1,609	2,676	2,582	1,425	[illegible]
	Females	40,777	1,391	1,664	1,167	1,434	1,549	1,528	[illegible]	2,153	1,299	[illegible]
Do. Suburbs	Males ..	23,621	256	267	202	351	404	380	987	1,140	894	[illegible]
	Females	12,785	226	223	133	264	345	237	428	360	324	[illegible]
asur	Males ..	8,650	262	208	227	348	322	176	256	208	219	[illegible]
	Females	8,143	238	226	195	260	290	164	305	227	187	[illegible]

NOTE.—These figures are taken from Table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8
NAME OF MUNICIPALITY.	Lahore.	Kasur.	Khem Karn.	Chunian.	Sharakpur.	Patti.	Khudian.
[illegible]	I.	III.	III.	III.	III.	III.	III.
1870-71	1,54,770	11,369	2,666	5,918	..	..	..
1871-72	1,39,165	12,560	2,433	4,200	..	..	..
1872-73	1,38,750	12,479	3,256	4,277	..	..	..
1873-74	[illegible]7,032	11,184	3,273	4,188	..	..	..
1874-75	[illegible]23	13,522	3,627	3,590	352	1,095	277
1875-76	1,65,586	12,181	3,278	4,810	1,[illegible]	1,814	855
1876-77	1,73,695	17,363	3,665	5,817	2,450	3,901	1,028
1877-78	1,68,133	19,300	3,904	6,318	1,861	4,204	1,036
[illegible]	1,55,088	16,822	3,003	5,306	2,360	3,102	1,185
[illegible]	1,91,446	18,911	3,163	5,151	2,875	2,609	1,207
18[illegible]-81	1,99,657	19,682	2,973	4,705	2,758	2,545	1,137
1881-82	4,05,249	22,040	3,724	5,111	3,803	2,754	1,131